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VOL. X, NO. 12 DECEMBER, 1929

The EUROPEAN HARVEST FIELD

Articles on Europe

Missionary Letters

THE LONELY ONES AT CHRISTMAS TIME

To cheer some heart on the anniversary of our Saviour's birth is but a natural desire born of the angels' song, "good will to men." He who loves the Lord finds his joy at Christmas time enhanced if a gift here and there has brightened the day and made life more livable for those who receive these gifts. Above all things, it is a time to acknowledge the greatest gift we have received, the Lord himself being our gift from the Father. How fitting at this time to recognize the labors of those who have ministered to us or in our behalf to others in the name of the Lord Jesus Christ. It is at holiday season that we should be especially mindful of those missionaries to the peoples of foreign lands who have given all that they might serve Him. Their lonesomeness at the remembrance of other days spent with friends at home may be lessened by a friendly letter from some one who has been praying in their behalf. Let them know of the gift of prayer you have been making. Cheer their hearts with a loving message and a promise to remember them throughout the coming year. Then you could out of your Christmas funds set aside an offering unto the Lord to be expended through the American-European Fellowship for the support of these same missionaries during 1930.

"Hereby we perceive the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? My children, let us love not in word, neither in tongue, but in deed and in truth."—I. John 3:16-18.

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *1 John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

—::—

American-European Fellowship for Christian Oneness and Evangelization

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

THE
EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

156 Fifth Avenue **New York, N. Y.**

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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EDITORIAL

HIS KINGSHIP

WHEN the Lord Jesus Christ had revealed Himself to Nathaniel as the omniscient Lord, Nathaniel said, "Thou art the Son of God; Thou are the King of Israel" (John i:49). This Israelite in whom there was no guile belonged to that class of Jews of his day who waited faithfully for the accomplishment of their national promises, that God would send them the promised Messiah-King. The Lord Jesus Christ, the Virgin born Son of God, is that King; He came as the minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers (Rom. xv:8). Before He was born His mother, the Virgin of Nazareth, received the promise of God communicated by the angel Gabriel, that her Son, conceived by the Holy Spirit, should be a King. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever and of His Kingdom there shall be no end" (Luke i:32). The promises to Israel had reached beyond their own nation; the Gentiles knew of it and therefore a caravan of learned men came from the East to Jerusalem asking directions to find "the new-born King of the Jews." John the Baptist heralded Him as the King in whose person the promised kingdom had come nigh. Being of the seed of David He was a King, entitled to the throne, and as King He manifested Himself in royal dignity and royal power, the power of God. The signs of the promised Kingdom attended Him every step of the way. The blind saw, the deaf heard, the lame leaped, the dead were raised (Isa. xxxv). Many in Israel looked to Him as the promised King. At one time a large multitude gathered together. They had decided to take Him and crown Him King. He knew their desire was but a carnal one; He knew that the nation as such would not have Him; He knew that the Cross would have to come before the crown, and suffering before glory. "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain by Himself alone" (John vi:15). Because He had been promised to Israel as King, and the Word of God foresaw that they would reject Him as King, He had to come as King with the offer of that kingdom. Scripture had to be fulfilled. Therefore when He entered so triumphantly for the last time through the gates of Jerusalem the multitudes greeted Him with a mighty shout, saying, "Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest" (Luke xix:38). Then again it is written, "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, Thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass" (Matt. xxi:4-5).

A few days later, and we behold the promised King, the Son of David, hanging on the cross. A few hours before He had witnessed to His Kingship. The Roman had asked Him, "Art Thou a King then?" He answered, "Thou sayest that I am a King." And Pilate said to the Jews, "Will ye therefore that I release unto you the King of the Jews?" He knew that the Lord Jesus is the King. Then they mocked Him as King, put upon Him the purple robe and upon His head the crown of thorns. Thus He was presented by the Roman Governor once more. "Behold your King!" The cry came back from the howling mob of Jews, "Away with Him! Crucify Him!" Because Pilate knew He was the King, he wrote a title, and put it on the cross. And the writing was "Jesus of Nazareth, the King of the Jews." This title, then, read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, Greek and Latin. Then said the chief priests of the Jews to Pilate, "Write not the King of the Jews; but that He

said, I am the King of the Jews. Pilate answered, What I have written I have written" (John xix:1).

He left the earth in resurrection glory without having received the kingdom. He fills the Father's throne, waiting patiently for His own throne and for the promised kingdom. Since He returned He has not received a kingdom, nor is there now on earth a kingdom forming for Him.

But it is strange while Scripture is so very clear on these matters that among those who profess to be Christians there should be so much ignorance and confusion. Thousands upon thousands believe that the Church is the promised Kingdom and that the Lord Jesus Christ is the King of the Church. They think that they are building up the kingdom of the Lord Jesus Christ, by their own efforts, in Christian work and missionary activities, as well as other activities. As the process by the Gospel and the salvation of individuals seems to be too slow to some of the Modernists, who in fact do not believe in the Gospel at all, they advocate legislation and all kinds of social activities to establish the kingdom more firmly. That foolish "Inter-Church World Movement" sent forth, in its days of reckless spending of money and advertisement, promising that the kingdom would come in a day, if only enough money would come, to bring it in by "money power." What awful blindness!

The Church is not the kingdom, nor is Christ the King of the Church. No well instructed believer who wants to conform in everything to the Word of God will call the Lord Jesus Christ "My King," for the Holy Spirit never authorizes a child of God to address Him by this title. He is our Lord. It is true in Rev. xv:3 He is called "King of the Saints," but as it has been proven long ago the correct rendering is "King of the Nations." As saved by His grace, washed in His most precious blood, accepted in Him the Beloved One, indwelt by His Spirit, joint-heirs with Him, are not the proper subjects of His kingdom, nor in the kingdom to be ruled over by Him. We are members of His body, we are with all His redeemed ones the espoused virgin to Christ, His bride, destined to be united with Him in the coming glory to share His glory and His kingdom. This is our heavenly calling. When it is realized we shall be sharers of His throne and reign with Him over the earth.

In that glorious day when "He shall come to be glorified in His saints and to be admired in all them that believed" (2 Thess. i:10). He will receive the Kingdom, then the many unfulfilled promises of God's Holy and infallible Lord will be fulfilled. Let us listen to them.

In the second Psalm, so often quoted in the New Testament, we hear of what will precede the coming of His kingdom. It will not be a converted world, nor nations awaiting Him to crown Him Lord of all, but nations raging and imagining vain things, against God and against His Christ. It is the picture of our own times. But then God exclaims: "I have set my King upon My holy hill of Zion. I will declare the decree: The Lord hath said unto Me, Thou art my Son, this day have I begotten Thee. Ask of Me, and I will give Thee the nations for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with the rod of iron, Thou shalt dash them in pieces like a potter's vessel." For this He is waiting at the right hand of God. 'The Lord said unto my Lord, Sit Thou at my right hand until I make Thine enemies thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies." Then He will become the Prince of Peace and "of the increase of His Government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever" (Is. ix:6, 7). And Jeremiah spoke, "Thus saith the Lord, David shall never want a man to sit upon the Throne of Israel" (Jer. xxxiii:17). Who will it be? "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby

He shall be called, **The Lord our Righteousness"** (Jer. xxiii:5-6). David saw His day and rejoiced, so that when the Spirit of God showed to him the kingdom He should have who is his son and his Lord, He wrote that his prayers were ended (Ps. lxxii). He had seen in holy vision that "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . Yea all kings shall fall down before Him; all nations shall serve Him."

Several centuries later Zechariah, the great post-exilic prophet, bears still the same testimony as to the King, the Prince of Peace. "He shall speak unto the nations, and His dominion shall be from sea to sea, and from the river (Euphrates) even to the end of the earth" (Zech. ix:10). "And the Lord shall be King over all the earth. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feats of tabernacles" (Zech. xiv 9, 16). Israel will then behold Him, looking up on Him whom they pierced (Zech. xii:10). They will behold Him "the King in His beauty" (Is. xxxiii). He, the once despised King will in marvellous mercy redeem the remnant of His earthly people and restore their long lost inheritance. "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Is. lxii:4). "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi:5:9).

What folly then it is to expect the church to do all this "to bring in the kingdom" and to establish these wonderful blessings with many others we have not mentioned. Nothing of all we have quoted can be realized till that day comes when heaven opens once more and the silence of centuries is broken, when He appears whom the heavens received till the time of restitution of all things. He comes as the mighty victor upon the white horse and "He hath on His vesture and on His thigh a Name written, King of kings and Lord of lords" (Rev. xix:16). Seven centuries before John beheld this vision in Patmos another one had seen the same. Daniel wrote these words "I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away and His kingdom that which shall not be destroyed" (Dan. vii:13-14).

And how this glorious event, this wonder of all wonders, His personal and glorious re-entrance into the world is nearing! We can almost hear His footsteps in the ever increasing signs of the times. But "Our Hope" is that blessed Hope, which precedes His visible manifestation, the fulfillment of 1 Thes. iv:16-18. For that blessed Hope we look. We shall not be disappointed. "For yet a little while, and He that shall come will come and will not tarry." "Amen. Even so, Come, Lord Jesus."

CHRISTMAS WILL SOON BE HERE

Here's a suggestion: Why not send a year's subscription for "The European Harvest Field" as a Christmas gift to friends? Fifteen months for the price of a year's subscription — only one dollar!

EXPLORING THE BIBLE

A New Book by FRANK E. GAEBELEIN, M.A., *Headmaster of Stony Brook School*

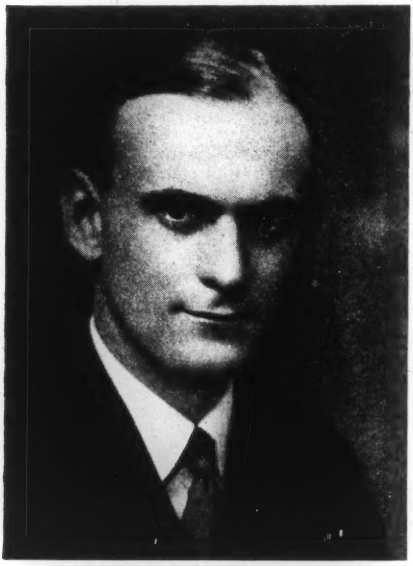
DR. CHARLES G. TRUMBULL, Editor of **The Sunday School Times,** in commenting on Frank E. Gaebelein's latest book, "Exploring the Bible," says:

"I am profoundly impressed by this book and am unrestrainedly enthusiastic about it. I believe it is one of the most remarkable contributions to popular and at the same time thoroughly cultured and rational study of the Bible in our generation."

Other critics have dealt as kindly with it, but our readers will be more interested in some of the things which the book records from the pen of Mr. Gaebelein. It was written not only for the Bible student, but also for the general reader who desires to explore the background and message of the greatest of all classics—the English Bible. It aims to present underlying principles, not specific details. We give such extracts as our space will afford, and recommend the book as a prime Christmas gift.

"Take away the Bible and you have destroyed the means by which God chose to present through successive ages His revelation to man. It is true that, in the final analysis, Christianity rests not upon words but upon facts; the incarnation, the atonement and the resurrection constitute the basis of our faith, and they cover an actual series of events. Yet the Bible is the essential medium whereby we know of these facts; secular records, while recognizing the existence of Christ, are too meagre ever to fill the place of the New Testament. It follows, then, that knowledge of the Bible is an indispensable prerequisite for growth in the Christian life. Whether or no education has room for Scripture, certainly the Bible is the one indispensable study which the individual Christian *must* by the command of his Lord pursue. Consequently no system of education, more specifically no school or college, that does not accord to the Bible adequate representation can rightly claim the designation of Christian."

"The emphasis of Christ's life and teaching is centered, directly or indirectly, on the great worth of the human soul. And it is on this plane of the spiritual that the Bible is supreme, for it contains for the human soul a message of unique value. Great as literature, history and philosophy, it soars far above human wisdom in what it says about eternity and the future of man and his relation to God. It is the only book that tells us about these things in detail and in a reasonable way. Above all, it is the only book that introduces us to Jesus Christ, the most outstanding figure in the history of the world."



Frank E. Gaebelein, M.A.

"It is to some a startling fact that there is not in the known possession of any library, church or individual a single original manuscript of the Bible. The autographs of the inspired writers seem all to have been lost. . . . In the case of no other work of similar age have we any original manuscript. Consequently, if for this reason one is to doubt Scripture, he must at the same time doubt all the classics. And that would be absurd. As a matter of fact, it is not difficult to imagine a reason for the disappearance of the original sacred writings. Knowledge of human nature leads us to believe that had their whereabouts continued to be known they might only too easily have become

objects first of veneration and then of worship. The well-known tendency of the Roman Catholic Church to accord superstitious reverence to all sorts of relics of the saints and apostles shows what might have happened in the case of the Bible. In fact, the Old Testament gives us an example of this, for it recorded that the Jews kept the brazen serpent that Moses set up in the wilderness and that they finally worshipped it until the good King Hezekiah destroyed it. But this could never be the case with the Bible. It is unthinkable that God would permit His word to become the object of idolatrous worship. Consequently, one can almost discern a divine providence behind the loss of the original manuscripts."

"All Scripture is inspired . . . but not all Scripture is revelation. Revelation is rather the unveiling or showing forth of a spiritual truth hitherto unknown and unknowable by man alone. . . In this simple distinction lies the key to a good deal of misunderstanding. The skeptic, for instance, rails against the Old Testament as immoral because it frankly records examples of human depravity. He quotes with glee the philosophy of such a book as Ecclesiastes in which is recorded the philosophy of Solomon's apostate days, and sets it up in contrast to the sound philosophy of the prophets. How unreasonable! These seemingly questionable portions of the Bible are inspired and rightly so. . . . It is in the Bible not as infallible revelation to be followed in daily living, but for our instruction as an instance of the vanity and hollowness of mere human striving after happiness. So with many incidents throughout the Old Testament. . . The Bible is above all honest, and in its mirror-like reflection of humanity is absolutely frank. In this function as in others it is inspired, but in this function it is not always revelation, as in the case of the 'deep things of God,' when recorded in the Gospel of John or in the Epistle to the Romans."

"The modern tendency to make much of seeming discrepancies and small errors quite exceeds any inclination to accept all of the Bible as true. After all, the vital thing is to grasp the purpose of the Scriptures. According to our Lord's statement in John 5:39, they were given to 'testify' of Him. God gave His revelation solely to make clear the way of salvation, so that all men beholding it might walk therein and have eternal life. In maintaining the integrity of this great purpose in the essential truth of all its minor utterances, as well as in its record of fact, the Bible is the inerrant Word of God."

"The structure of the Bible as we have been considering it is of great importance. That its ordered perfection (which Mr. Gaebelein outlines in his chapter on "The Structure of the Bible") points to something higher is undeniable. . . You cannot have the design without the designer, and when, as in the case of the Bible, the design is such that no human being could conceive, then the designer must be supernatural. Simple logic asserts that the effect can never be greater than the cause."

"It is a living organism, not only containing life, but also having the power of passing life on and perpetuating the vital force. The life the Bible possesses is that of the Spirit of God. Through its pages men know the living Christ. The Messiah of the Old Testament, long prophesied, is in a sense incarnate in the New Testament. The fact is tremendous, not to be duplicated in the case of any other book. . . For nearly twenty centuries myriads have claimed first-hand relationship with One of whom they have merely read in the Bible. On the basis of a few brief chapters they have yielded their lives to a certain Galilean. Following His commands, they have been led to heights of service and of love that have enriched immeasurably the human race. Yes, there is life in this Book!"

"The design, as we have said, presupposes a designer. Structure must have an architect. And structure that is vitally organic is alive, not dead. Man alone, however, is incapable of producing life. Therefore, the conclusion is plain. The Bible, a living organism, conferring life on all who read it with the eyes of faith, of necessity presupposes the Divine Author, God, for He is the only Being who can give life where it has not before existed."

To mention but two of the chapter headings, "Seven Guiding Principles of Bible Study" and "Some Laws of Bible Interpretation" sound promising, especially for those who walk with the Bible as the light on their path and lamp unto their feet.

THE GOSPEL IN ROUMANIA

MARDARE'S REMARKABLE CONVERSION

By the Rev. Richard W. Hill

IT gives me much pleasure to send the **European Harvest Field** the biography and photograph of our Brother Mardare of Jassy, Roumania. He is a young man whom I can most heartily recommend for support. I know him well and he is worthy, being a very hard worker. He is gifted and a convincing speaker. He and his wife would need thirty-five dollars a month and would make a very efficient addition to our staff in Roumania. I trust the Lord will lay it on the heart of some of the friends to undertake their support. And now let Mr. G. Mardare relate the story of his conversion in his own graphic way:

MR. and MRS. G. MARDARE

"Even as a young child I had a hunger and thirst for God and His Word. I was the child of a man who was a political leader, and lost him when still young, for right after the revolution in 1908, in Roumania, he was poisoned. I attended the school but could not visit the higher institutions as we were five children for whom our mother had to care.

"When I was twelve years old I began to seek God earnestly. At that time I bought a New Testament and read it a great deal without understanding however. There I read Matt. 25:13, which filled me with great fear, so that I, at my work during the day time, as well as awake at night, could have no rest. My brother, sisters and mother had come to the conclusion that I was demented and were afraid of me.

"After I had read the New Testament through several times I read Luke 14:26. I took my cane in hand and went out into the world in order to find peace for my soul, but no one could give me a satisfying answer. Then I turned to the priests, who advised me to enter a monastery and to become a monk. However even there I could find no peace.

"When I was quite clear in my mind that I was a lost soul, I called to God to show me what to do. For three years I wandered here and there, without finding the right way. During this time many tears were shed for me at home. At that time there was no one preaching the pure Gospel in the province of Moldovia, and so I had to seek long. Finally I went into the woods with my Testament, and in this solitude sought peace for my soul. On account of the many wild animals I lived in a cave and ate wild berries and roots. I read the New Testament all the time, and there read Matt. 10:23. So I made myself a large cross of wood and went from village to village. This was during the World War, and one morning I met a regiment of soldiers, who were coming from the front. To these I commenced to speak about the cross, so that they would not lose their soul. During this time I had let my hair and beard grow, so that the soldiers called me 'The Holy One.' They seemed never to hear enough about the cross and always formed a ring around me and listened intently.

"When the Commanding Officer saw how the soldiers listened to me, he had me dragged

before him, my cross broken up, and asked me who I was and from where I hailed. Then he called for two of the strongest men in the regiment and ordered them to give me what I needed. They stripped me and rained blows upon my naked body till I tore at the grass and bit the ground from the intense pain. It was a time of testing, but I did not cry so much on account of the pain as because they had broken my cross.

"They let me lie in the hot sun three days, and then an officer came and asked me if I knew the names of the four Evangelists, and although I had read the New Testament through thirty or forty times I could not, at that moment, tell him, so he commenced to beat me on my head. I cannot remember how long I was in prison, but at least through the whole summer. One thing I will never forget though, is the horrible prison. I was with all kinds of thieves and murderers, and most of the time they took away the little bread I received.

"In the autumn I was arraigned before the military court, and they decided that I was demented and I was allowed to go. So I went back home full of sadness, and was looked upon by my relatives as the 'lost son.'

"In the year 1919 an uncle of mine came back from the war. He had been a prisoner in Germany for two years and was converted there. He told me of the Lord and His great sacrifice, and my heart was as wax before the fire. Christ found me and saved me! At the same time another brother came to Jassy and began to preach the Gospel, so that I had fellowship with him. A small assembly was soon formed, and I have been having much joy and fellowship in their midst. In 1925 I went to the Bible School in Wiedenest, Germany, and spent two years there. Since that time I have been preaching the Gospel during spare time. It is my desire now to devote my entire time to the Lord's work. The Lord graciously gave me a good wife two years ago, and recently has given us a little girl to brighten our lives. In conclusion, I am full of joy to be able to state that my whole house, mother, brother and sisters are all Believers, and I am no longer the much wept over 'lost son.' To Him be all the praise and glory!"

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EXTRACTS FROM MISSIONARY LETTERS

Mr. S. T. Jonke of Jugoslavia writes of his work in Zagreb: "I am thankful for being reminded in the prayer letter received from the Fellowship for the days of Zinzendorf and Wesley. How great is the need for such a time in our day! I realize that we have the same Lord as they had, and that he is ready to hear prayer now as then, and that it is his pleasure, if we let Him, to work through us. All that I can do at present, I am doing by His grace. I am tutoring to earn a living for my family each day. On Sunday a few of us gather with the Word and prayer. Pray that many of these in this dark land, from whom the Gospel has been withheld for centuries, may find Christ. What we want is more of Christ that we may devote ourselves more earnestly and zealously to this great work of winning men out of darkness and leading them into His marvellous light. I trust I shall have another letter containing the good news of how God is answering prayer in your prayer-groups in America, and I am happy to join with you in your petitions at the throne of grace. My wife joins me in sending all who are in fellowship with this great work our Christian greetings."

Mr. James Ewke of Prague writes that he could use at least two hundred small Russian Testaments and as many of the Gospels in the same language. He is conducting a blessed work among the Russians and Jews in Prague, both among the common people and also in the University where he is a student of medicine.

Mr. Arthur Bluhm of Libau, Latvia, expresses his gratitude for the books he received through the Fellowship. "Sometime ago I received 'The Breath of Revival' by Pastor O. R. Palmer and 'Power from on High' by Rev. John Greenfield. These books were inspiring to me. I was discouraged and felt like running away. I had a great longing to get back to the Eighth Avenue Mission. The Lord has shown me my work is here. Will you please pray that God will use me more and more for the salvation of souls. That those who have come to a knowledge of salvation through my service in the Lord while in Libau may grow in grace and that the Lord will send a gracious revival in the city of Riga. I praise God that he moved the hearts of Mr. Ball, Jr., and Mr. Huston to stand back of me in this work."

THE GOSPEL IN CZECHOSLOVAKIA

"Such towns we reach in our tract work. There are about a dozen like this one within our reach, besides the countless villages. These towns have up to one thousand years of history and have been famous in the times of the Hussites; for that very reason the people that were not driven or killed off were subject to the most crushing Romanism. Note the statue of Mary on the top of the pillar, surrounded by angels and statues of saints at the bottom."—**Charles Lukesh.**

CHRISTMAS CUSTOMS IN CZECHOSLOVAKIA

By the REV. CHARLES LUKESH

YOUR letter came to my hands after returning from a two days' trip, giving out tracts in the surrounding territory. That day we had started from a distant city, at eight in the morning, after distributing tracts there, and traveled the whole day, as well as the previous one, against a stiff breeze, and it rained several times. Those who ride a bicycle know what that means, to be on the go all day till half past eight at night, dragging the bicycle along while handing out tracts in each village, from house to house.

On this trip we decided to count the various objects of worship along the wayside; crosses, figures of saints and pictures hung up by private owners. Without omitting any of the villages that have some "saint" on every house, still we counted almost 130 separate objects in two days, and the last two and a half hours yesterday we journeyed in darkness, so only a few of the images were visible. Are the images among the Chinese more abundant?

The constant drag against the wind so exhausted Mrs. Lukesh, that I decided to bring her to the nearest railroad station so she could come on the next train, but desiring not to miss the evening service by the detour, she bravely took the Lord's promise to sustain her

and came along. Thus we arrived in time to sing a song and give the message, and thank the Lord for the privilege we had to sow the seed. As far as we know, this is the only way to spread the Word of free and full salvation in these parts, and it may be years before we can repeat this in some of the villages.

With the "so-called" religious people in Czechoslovakia the Christmas season really begins nine weeks before Christmas day in preparation with a special Sunday afternoon service, and for four weeks before Christmas there is a daily service before daybreak, possibly suggesting the darkness before the Lord's advent. But how great that darkness is today is to be seen from the fact that all the customs practiced have the superstitious aim to determine who is to be married or to die that year. It may be also a clever ruse to take advantage of the superstition of the people to make them come out to the services, in saying that the girl who attends all these special services will surely marry next year!

The twenty-fourth of December is the big day for this "witchcraft," it being a fast-day, and therefore, more powerful. Even the dog has to fast and help in this matter. Each marriageable one takes a piece of bun for herself, all being placed in a row on a low stool and whichever piece the dog eats first, the owner is sure to marry the ensuing year. They also use twigs of a cherry tree, cut for that purpose on St. Barbara Day, the fourth of December, and kept in the same water only adding to it as it dries up, till Christmas day. Those branches that opened blossoms may be taken to the midnight mass, the owner having a "hope," and if there snatched by some male, he is to be the groom. The shaking of a tree, with the petition to hear a voice of a dog, serves the same purpose. Whichever direction the first sound of a dog comes from, thence the bridegroom is to come!

Somewhat different is the placing of three plates in a row, under which are placed a ring, a thimble, and one remains empty. Here even the males can see their fortune. The ring means, of course, marriage, the empty plate a year's wait, while the thimble condemns for solitary life! The males also help in cutting a hole in the ice, by starlight, whereupon the gazing in the water shall disclose the future. Or sitting in the room on the floor, with the back to the door, a slipper is pitched with the left foot over the head, and if it falls pointing to the door that one is to leave the house the next year, meaning of course, by the way of marriage. Nothing else is so important, and even the oldest grandparents take a lively interest in these superstitions.

December 24th being the "fast day" it gives the opportunity to eat fish, that not being considered meat and permitted. Of course there is an abundance of sweetmeats, and the eating goes on till midnight, when it is time to go to the midnight mass. The priest is not supposed to have eaten anything that day, before having said mass, but he has gorged himself till midnight, and not seldom is barely able to stand on his feet, which matters nothing. Such an example is natural to rebound on the parishioners, so that the midnight devotion is sadly mixed with rather unholy influences. The "witchcraft," already mentioned with a multitude of other things, is the preparation, wherein the "robbing" of the Christmas tree is for purely selfish aims. Even in my home, with the parents so pious that four weeks before Christmas the "Rosary" was said every night kneeling, card-playing, also in hazard forms, was the regular entertainment in which the children were allowed to partake for nuts, etc.

December 26th, the day of St. John Chrysostom, lingers in my mind, for at the early mass consecrated wine was given to drink out of the chalice for preventing a sore throat! The priest held the chalice in one hand and reached to the faithful ones for a sip only, but the wise ones, especially the old women did manage to get a good drink by pushing the chalice with one finger from below. I suppose you all know that anything with a touch of a real Christian spirit is banned from the practice of the Roman Catholics, and that for pure idolatry.

Even if a few of these things have been put somewhat into the background, it means no betterment, for they are replaced by modern dances, etc., and I leave it to your judgment, which is worse? False piety is laid aside for a while, to be able to enjoy for a season the

(*Continued on page* 32)

THE GOSPEL IN BULGARIA

GIVING THE BULGARIANS A MERRY CHRISTMAS

By the REV. PAUL L. MISHKOFF

CHRISTMAS greetings to all kind friends who have assisted the Mission through the medium of "The European Harvest Field." May their number increase and their liberality flow deep during the present season!

Christmas Day, at its best and as it ought to be, is not merely "December 25th"—just that and nothing more. It is a vital force, a day animated by love. A Christmas Day not so animated is a farce and mockery.

Love was born at Christmas. On the first Christmas Day it was made manifest that "God so loved the world that He gave." Love loves to give, not only to those who can give a recompense, but also to those who can give none. Trench was startlingly right when he said:

"Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.
"For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have—
Such is the law of love."

The Bulgaria Mission is a channel through which you can reach the sad, the lonely, the weak, the destitute, the homeless and the hopeless, and give them some share of Christmas Joy. The workers have under their notice the urgent needs of a large number of poor families, and are asking me what arrangements can be made for their relief. What answer shall I give them? May I have the joy of saying that we shall be able to give away even more for Christmas Dinners than in previous years, and to provide even a greater number of treats and toys for the little ones? My reply to them depends upon the response received to this appeal. What can **you** give? Will you send it today?

May I add just one word by way of reminder? It is this. Our work is far-reaching and many-sided. There is no space in which to write about it here. I can say only this: Our Mission is forging ahead. True to first principles and depending on the Lord and His faithful people for supplies, the year now closing has been one of progress and manifold blessing. The good hand of our God still rests upon us. This is our thankful exclamation as we review the eventful story of another year's work, now nearly concluded.

The Gospel work is wonderful. God is richly blessing it. Thousands by its means are hearing the Gospel for the first time. There are conversions to rejoice over.

For eight years the Bulgaria Mission has endeavoured to brighten the sad lot of the people in this poor land, carrying help and hope into their homes, caring for the sick, feeding the hungry, lighting fires in empty grates, giving the garments of praise for the spirit of heaviness, above all things, earnestly seeking their conversion to God.

Every Christmas since the Mission was founded it has been the joy of the workers to distribute Christmas Dinners and parcels of groceries to those in need, and to provide treats and toys for the little ones. It is a joy we would not forego willingly. Our own Christmas would be far from happy if we could not continue this necessary ministry.

Are you asking yourself the old-time question, "What good thing shall I do?" What

are your plans for Christmas? Do they include sending a gift to help our work among those for whom we make this appeal?

I take this opportunity of most heartily thanking all who have so kindly helped the work in the past, and shall be grateful for **your** aid in our efforts to bring a little happiness to the hearts and homes of the distressed poor in our midst.

What a Bible Woman is Doing in Bulgaria

Mrs. Tzveta Mechenova, one of our Bible women, reports about her work as follows:

"During the past month I have visited 103 homes, speaking to 1364 persons, 208 children attended my Sunday School. Ten mother's meetings were held, attended by 260 women.

"I have had very interesting cases which show how the Gospel of Jesus Christ is the power of God unto salvation to many sinners. Let me mention a few:

"Mara Petrova is a woman, forty-six years old and has two children. She has been tempted to desert her husband in order to get another one, who has flattered her with vain hopes. I gave a Bible to her some time ago, but she began to read it only recently. She found written in it, 'Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.' These words found room in her heart. She has changed her attitude towards her husband and the other day, she confessed her sins, repented and gave her heart to Christ. Her husband forgave her, and the entire family is now happy in the Lord. Satan was beaten by the power of God.

"A man by the name, Sancho Chempilcff, holds a high position. He told me that for several years he has been an avowed atheist. But he had heard my address on *How to Use the Bible*. He said: The first thing I did the next morning was to buy a Bible for myself. I began to read it. At first I could not believe all that I read. But two weeks ago, when I read John 3:16 for the fifth time, I left the Bible on my table, knelt down and prayed: *Lord, here I am, a great sinner. Pardon my sins. .Thou art my Redeemer and Saviour.* I gave my heart to God and promised to work for Him. And now I have the joy of telling you that my dear wife and our only daughter believed, too, and we are all saved."

"You know that every Sunday morning I visit the Children's Jail, having permission to speak on religious subjects. I am grateful to our Heavenly Father that He gives me this blessed opportunity to witness for Him and lead these boys to Jesus Christ. Praise the Lord, I have seen many young people coming to Christ. Here I have distributed 136 New Testaments, and these little prisoners love to read the Word of God. With great joy in my heart I report this. Pray for this God-given work, that I may be used for the salvation of many."

The above is after all only a brief and inadequate glimpse of the Gospel work in Bulgaria, but I hope that this glimpse will be sufficient to insure for the work the backing that it needs and deserves. We will be strengthened and encouraged by the thought that God's people in America stand behind us with their prayers.

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AN EXCELLENT OPPORTUNITY TO CREATE AN EVANGELICAL CENTER IN THE BALKANS

By the Rev. D. N. Furnajieff

Bulgaria is the only country in the Balkans that opens its door for Evangelical work. The development of this work is so advanced that Bible Training School for native Evangelical leaders is an urgent need and necessity. Pastors, preachers, evangelists, Bible women, Sunday School leaders, and leaders of young people are in demand. A Bible School would have a great opportunity to serve Christ and Bulgaria. And now that the School property of the A. B. C. F. M. in Samokov is on sale, lest it go into secular hands and be used for secular purpose, American Christians can do nothing better for Bulgaria and the Balkans than to purchase this property and help launch a Bible School there. And now that the Mission Churches in Bulgaria are uniting, merging into one United Evangelical Church of Bulgaria, said School will be a real tower of strength for the Evangelical cause in the Near East. That large property with its several buildings will afford an opportunity for Summer Bible School, Summer Vacation Bible School, separate Camps for Boys and Girls, and be in general a rallying point for all Evangelical activities in the country. The cause is deserving and we commend it to all our friends.

As the representative of all the Evangelical churches before the Bulgarian Government I shall do my best to protect the rights of the work and workers of the American-European Fellowship in our country.

THE GOSPEL IN POLAND

PROGRESS AT THE RADOST BIBLE SCHOOL

By the REV. MOSES H. GITLIN

Our sixth school year commenced on the appointed date, namely October 1, 1929. We had no formal opening exercises simply because we had no money in advance. Fortunately the remittance came on the very eve of the opening, for which we thank God. The rooms which were neglected during our year and a half of absence have been renovated, the work being finished in time for the opening exercises. We had an informal prayer-meeting in which we dedicated ourselves and the things connected with the new school year.

We have accepted twenty-four students, who together with the six resident workers make up all the number we can accommodate without overcrowding too much. Suffice it to say that the smallest room contains two occupants, while the largest has ten persons who sleep there. Of course we had petitions from three times as many, and could have chosen about a dozen more worthy young men, but we dare not do it. Besides the bedroom problem we have also a dining room problem, for our dining room accommodates only thirty-two persons, sixteen at each of the big tables. You should know the students by now, for upon my request almost every one of them has written you a letter of thanksgiving for the privilege of being here.

Since my requests could not be granted nor my hopes realized in the matter of being provided with an English speaking secretary, I have undertaken, by the help of God, to get a few of the most capable and worthy young native Christian workers prepared for secretarial work. I am giving them lessons in Isaac Pitman's shorthand, the touch system of typewriting, and the Keikeiljohn method of English grammar. Two of them are also taking up Russian stenography. Already I am beginning to have some benefit from these efforts. Two of the most capable boys are taking dictation from me in Russian on the question part of my Bible lessons, and are also taking down my replies to Russian and Ukrainian correspondents. I hope that in the near future not only I but some of my colleagues at other stations will be provided with satisfactory office help, as a result of the Radost Bible School training.

It will be of great interest to you to know in detail of the improvements made on the property since my return to the field.

1. A large attic space in our main building was turned into a living room, where it is very comfortable in the summer, and which can be used for sleeping even in the winter time, provided the person is hardened.
2. The large corridor on the second floor was partitioned and turned into a good kitchen.
3. In one of our other attic rooms there was a beam over the floor which made the space useless. Here we built closets, three of these being used by the students and one by my family.
4. We had a large woodshed adjoining our Chapel, which was of little use to us. We turned this into an extension of the chapel with a partition of four folding doors in between the chapel. This gives us the much-needed other class room and also a longer chapel which now has seating capacity for 150 persons.

We always had a keen problem with the chairs. It was necessary to collect all the chairs and garden benches around the property to provide seats in the chapel. We are now making benches to supply the whole chapel, so that we can seat about 150 people. The benches are without backs, but the plain Russian folks do not mind it. You know the simplicity of the Russian village or town meeting-places.

The interior of the house has been painted and all the walls scrubbed and washed. The exterior of our laundry has been retouched where needed with stucco and a good wall text painted on it: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This is intended to provoke thoughts about spiritual verities and eternity among the health and pleasure seeking people coming to Radost and passing our property on the way to the woods. I do not know of any such sight displayed anywhere else in Poland. We hope that the local or ecclesiastical authorities will not object to it. We took a risk. Already I have seen many a person stop and read it. The letters are about eight inches high so that

they are well seen at a distance of 150 steps. Pray that God may use this sign to His glory. I intend putting up or writing out a few more evangelistic texts in prominent places on our property, so that people passing or visiting us could carry along a message from God's own Word.

We are experimenting with a crude sewerage system of our own, so that we shall not have to be carrying pails of dirty water at a distance of about a hundred or more steps.

You may wonder how all these repairs and alterations were accomplished, there being no extra funds for this purpose. Well the labor was given gratis as unto the Lord by the dear students who were willing to show their appreciation of privileges accorded them here. The raw material, of course, had to be purchased and we used the occasional extra gifts that have come in from friends privately for the work and concerning which we are reporting to you.

We are badly in need of a piano. Our music students have nothing to practice on. We could secure a second-hand one.

It will be of interest to you to know that today Joseph Lindsen, our first convert through the new mission station in Falencia, is to be baptized. The young man went to Katowice and had a letter of introduction from us to Dr. Price of the Methodist Church, who is to baptize him.

There is a rabbi who visited us some five years ago and who manifested some interest in the Gospel. We visited him several times at his home. This man got into deep water now. We prayed that at this time God would speak to his heart. How surprised we were to receive an anonymous postcard from him inviting us to visit him. Mrs. Gitlin and Brother Sofer went to visit him and in a most direct and frank manner spoke to him as to a sinner who needs a Saviour, even the Saviour Christ Jesus. Pray for him.

Archimandrit Savva visited us a second time. I visited him at his diocesan home in Warsaw and stood through two of his services. We presented him with a beautiful Polish Bible, and now Miss Smallbone of Norwood, Manitoba, Canada, has presented him with an Ukrainian Bible. It is my intention to present him also with a Slavonic and German Bible so that he may have occasion to turn to the Word of God. Please pray for him.

The Philadelphia members of our council know of my sister, Vera, a Christian, thirty years of age, a trained nurse, now supervisor of the Jewish Hospital in Philadelphia. Just as years ago I was anxious about my sister's conversion, so now I am anxious to have her in Christian work. I dared some weeks ago to propose to her whether she would not consider coming out here and helping us as a professional nurse in our work. To my great surprise she said "yes" on certain conditions. I wonder whether the council would consider sending out and supporting my sister as a missionary nurse. Vera could take care of our own little colony and we might establish a Christian dispensary for the Jews of Warsaw, or perhaps one in Radost for the general population. Vera could teach first-aid principles and practices to our students and be a good teacher of English as well.

PRAYER AND PRAISE FOR POLAND AND SOUTHEASTERN EUROPE

By F. Spencer Johnson

"Praise ye the Lord!" for all the Lord is doing at Radost School. For the witness of the Spirit on the services conducted in the garden during the summer and autumn where various nationalities heard the truth.

Praise Him for the work done among the poor slum children by faithful sisters who gave themselves whole-heartedly to this important bit of Jewish work.

Rejoice and sing because the Word of God is being fulfilled regarding the Jews. The young men who are enquiring the way towards the Light are still increasing slowly but surely. Our hearts are full of praise. Pray that the leaders may not attempt too much and overtax their powers. May they never forget the old hymn, "Take time to be holy." Satan is busy these days to drive and push us to extremes even in good work. Therefore hold them up in prayer.

Pray very definitely that all general educational, musical and other excellent training

(Continued on page 30)

Mr. F. Spencer Johnson of London and Party of Missionaries at Ostrog on the Russian Border. Mr. Johnson is Wearing the White Russian Hat.

THE GOSPEL IN RUSSIA

THE EVANGELICAL BIBLE COLLEGE IN LENINGRAD

By the REV. JOHN JOHNSON

American Secretary of the All-Russian Evangelical Christian Union

This account of the opening exercises of the Evangelical Bible College as reported last year may interest the readers of **The European Harvest Field.**

SOFTLY the organ plays in expectation of the beginning of the solemn prayer-meeting. In the pulpit appears the Vice-President of the All-Russian Evangelical Christian Union, Mr. J. I. Jidkoff, opening the meeting with an inspiring hymn.

"Unite yourselves, brethren, for a glorious work!" sings the gathering, addressing the precious words to the students fully devoting their young strength to the struggle for souls.

Inviting the assembly to prayer, Brother Jidkoff recalls an incident of Daniel's life. "Daniel prayed before his God, as he did aforetime. As in times past we have prayed at the beginning of the studies at the Bible College, so we will do it now." The people kneel, voices flowing together into a common prayer.

"The hour of blessings has come," sings the choir; an easy, agreeable, waving melody, the words of the song harmonize with the theme of the meeting.

The leader of the meeting expresses sorrow on account of the absence of some persons, particularly our dear Brother I. S. Prokhanoff, the founder and guide of the Bible College. Being far away from us he has sent by radio for the opening the following precious greeting: 1 John 5:4, *"This is the victory that overcometh the world, even our faith."*

Others also could not yet arrive from their missionary journeys, teachers of the College, A. V. Kareff and N. A. Kazakoff. In a few days they will arrive, as well as the old Brother I. V. Kargel.

Brother V. A. Dubrovsky, of the Bible College, gives an address on Hezekiah 33:8, saying: "To fulfill the will of God and to preach salvation to the sinners, this is the task of the students."

"To fulfill the will of God and to preach salvation to the sinners, this is the task of

In a corner on a chair sits the tawny, gray-bearded Brother Jabov Pavlovitch. Many years before he was found by a preacher, wallowing in the mire and dying from drunkenness. He was saved, believed on Christ and followed Him. And now he is diligently caring for the students' board, purchasing victuals, fuel, etc. He sits quietly, with the Gospel book in his hands and looking thoughtful.

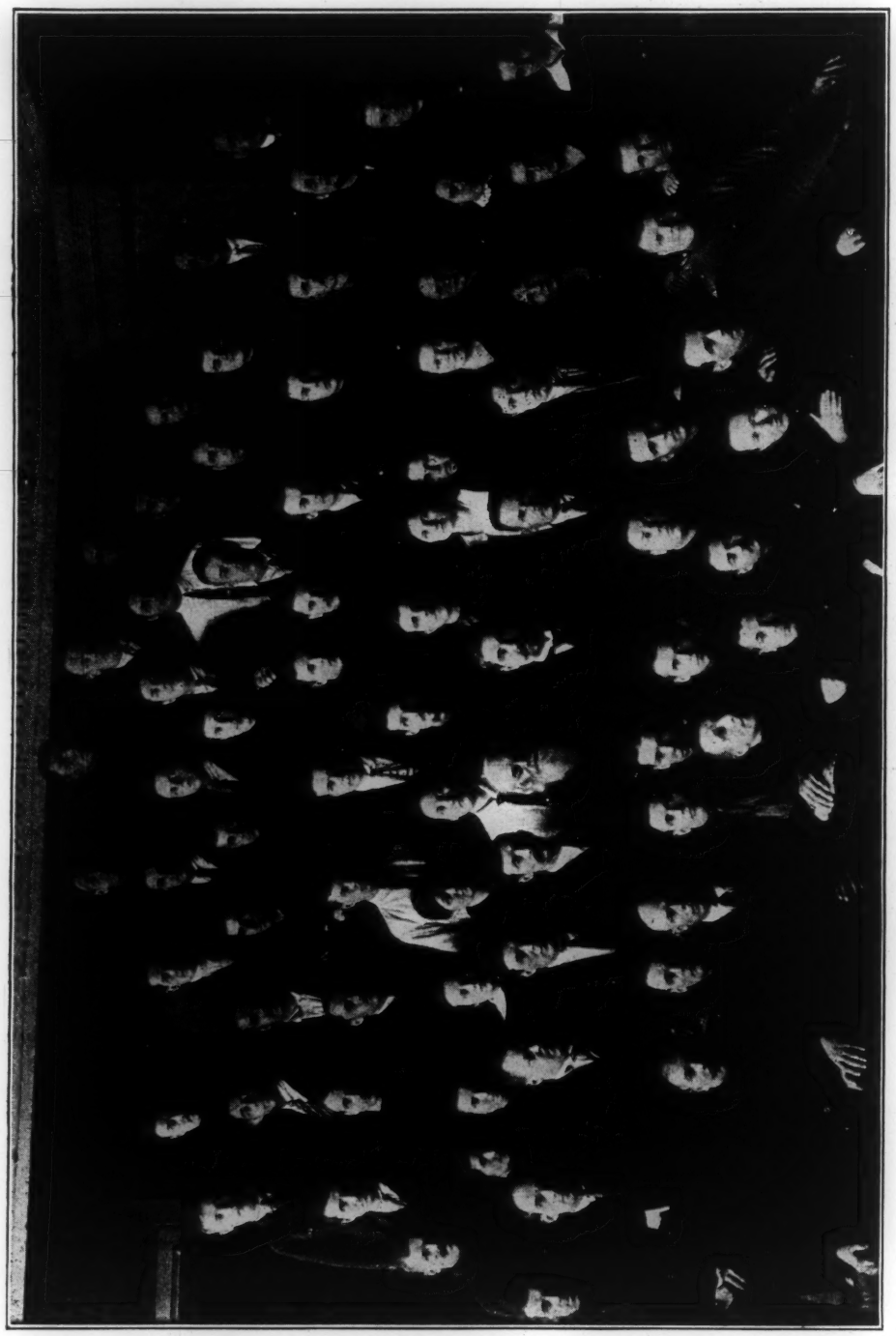
Not far from the chorus we see the Proctor of the College and Professor of Exegesis, V. I. Bykoff, the educator, who is putting his whole soul into the Bible College.

"The whole creation of the world is glorifying," sings the chorus.

Brother A. I. Jidkoff reads the text, 2 Thess. 5: 17, "Pray without ceasing." He says: "Let us consider it our duty to pray for the consecration of the College, in the beginning, in the middle and at the end of the studies. Let us pray without ceasing!"

And there we see the student called Ovtchinnikoff. A young man of middle size wearing spectacles. Coming from the Far East to Leningrad he had to journey many thousand miles. Separating himself from the group of students and ascending the pulpit he brings hearty greetings from many congregations adding:

"I have no words to express my joy at the blessed privilege of being a student of the College and seeing for the first time in my life such a grand, solemn meeting as this. I greet all of you with the text: Rejoice in the Lord, Phil. 4:4. Our joy may be lost in one case, if we lost sight of our Divine Guide, Jesus! . . . We, who are to study at the school, are in great need of your prayers!"



Faculty and Students of Evangelical Bible College in Leningrad

After that follows the speech of Brother J. I. Jidkoff.

He reads Gen. 39:5, "The Lord blessed the house for Joseph's sake."

"The blessings of God are ever repeated," says the brother. "And now we are in want of blessings for a great and important matter, 'the house' of the Bible College. Looking back, we must say that God surely has blessed the College.

"Brethren who were quite young have attended the lectures in past years. Now it is known that many of them are doing important work, being empowered by the believers to fill responsible offices, even beyond its frontiers. All these former students remember the time spent at the College with feelings of deep joy and thankfulness. And all this owing to our dear 'Joseph' — Christ in whose name the College was opened.

"But we thank the Lord that He has granted to the Bible College yet a second 'Joseph,' our dear and beloved brother I. S. Prokhanoff.

"I remember the preliminary preparations for the foundation of the Bible College. At that time Brother I. S. Prokhanoff was very much occupied in his private business. Nevertheless, in every way he tried to devote the evenings to God's cause, delivering lectures to young brethren concerning the knowledge of the Scriptures and thus opening the way to the future College. Here our dear brother has done an immense work, continuing hard labor during many years of the existence of the Bible College. At present the College is prospering under the blessed guidance of our beloved brother, I. S. Prokhanoff, who is still caring for its spiritual well-being and specially for the material side of this great work, directed to the glory of God. God has blessed and will bless this glorious work for the sake of our dear 'Joseph' in the name of Jesus Christ."

The whole meeting enthusiastically sings the hymn:

"I do believe it, Jesus is mine!"

At last, with an open Bible in his hands, Brother V. I. Bykoff ascends to the pulpit, directing attention to the hearers to I. Tim. 4: 16, "Take heed unto thyself and unto the doctrine."

"We, who are gathered here have a definite and strong aim, to implore God that He may bless the opening of this Bible College year," says Brother Bykoff.

"It is asked, what does the Bible College represent? The text read by me answers the question. The College is not a dead, scholastic school but an institution of vital practice. The College, being called forth by vital, natural needs, has the purpose that each of its students at the end of the year may say: 'I have come nearer to Christ than I was before entering the College.' The College includes educational material based on God's Word. Here Brother Bykoff mentioned all the subjects being taught, basing each of them on corresponding texts of the Bible.

"We must pray for the education of the students!

"We will pray for our dear Brother I. S. Prokhanoff, who continues working for the good of the College. He is far away from us; nevertheless his heart is with us, and especially this night. Let us pray that the Lord may keep him in good health, may help him in doing His glorious work and bless him in returning home, for His glory and our joy.

"We will also pray for the other teachers of the College."

"But we have also to pray for the health of the students. The work at school is very hard and some of the students are unable to bear it. In the past students have come to me complaining of exhaustion, headache, heart trouble, weak nerves, etc.

"Last year one young brother grew so tired that his feet began to swell. On the proposition that he leave his studies, he replied: 'I can't do it! I would rather die than go from here! The Bible School has been the matter of my prayers and thoughts during many years.'

"Nevertheless, with burdened heart and tears, some of the students have had to leave the College."

Let us pray!

As one man all kneel. Hearty prayers fill the hall, rising up to the throne of the Almighty.

THE GOSPEL IN ITALY

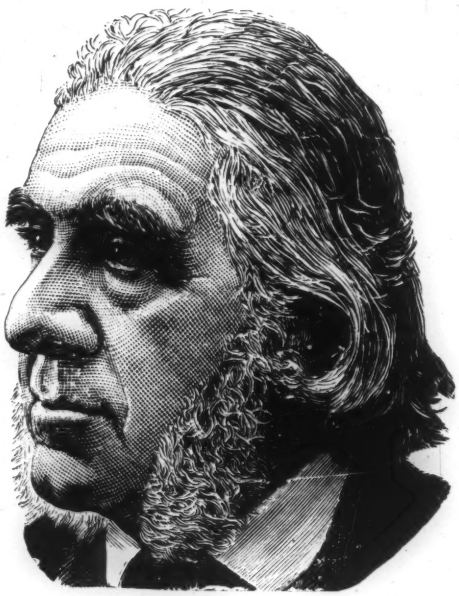
CHEERING NEWS FROM ITALY

By the REV. STEFANO L. TESTA

Things are moving fast in the land of Mussolini just now. We have heard that a new Church has been founded in Rome and is to be incorporated under the name of "National Protestant Church of Italy" (Presbyterian). This new Independent Movement seeks to attract the intelligentsia, who are practically out of the Roman Church and do not know the principles of the Evangelical Church. One of our missionaries, Pres. Notarbartolo is on the organizing Board and the Secretary is a very learned and influential ex-monk, Fr. Silvestri Falconieri. This Church aims also at the unification or federation of all Protestant churches in Italy so as to present a united front. What is surprising about this piece of news is that before this word "Protestant" was taboo in Italy, and only two churches could get the act of incorporation from the Government, the Waldensian Church and the Italian Evangelical Church. But now under the new Mussolini law, any church can be incorporated, even with the word Protestant. We have sent Bro. Galassi to Rome to get all the information about the movement and report to us.

Father Alessandro Gavazzi, (1809-1889) a converted Barnabite priest, was the founder of the Evangelical Church of Italy and he tried to unite all the churches under that inclusive name. He was a remarkable personality. At twenty years of age he was appointed a Professor of Rhetoric in the University of Naples. He was then a Barnabite priest, later a preacher of great eloquence, preaching even before the pope, and King Albert was among his hearers. Then he espoused the cause of Italian liberty, preaching in the Colosseum at Rome to 50,000 people, then in all the cities of Italy as a crusader of Italian liberty. The Pope had to flee from Rome. At his return Gavazzi was exiled and went to London, where he had a precarious existence giving Italian lessons. There he met some Evangelical Christians, who gave him a Bible, which opened his eyes to the errors of the Roman Church; was converted to Evangelical Christianity and began to preach the Gospel of religious liberty to Italians in London. His eloquence attracted Lord Palmerton who invited him to give a course of lectures to the London aristocracy in the Princess Theatre. He was invited to America and the old-timers remember Father Gavazzi melting multitudes to tears by his eloquence, pleading the cause of the Evangelical work in Italy. New York, Philadelphia, Chicago, Toronto, Montreal and Quebec heard him gladly. Then he went to England and Scotland where he won many friends. In 1859 he returned to Italy and became a Chaplain of Garibaldi and took part in all his campaigns for Italian liberty. In 1866 he devoted all his energies in founding congregations of the Italian Evangelical Church in Florence, Bologna, Parma, Torino, Milano, and Venice. In 1872 he took a principal part in the discussion proving that St. Peter had never been at Rome. In Rome he founded the first theological College for the training of ministers and was its first president. He preached also every day three times in different places. He died while visiting the Pantheon January 9, 1889, without realizing his fondest dream of seeing the union of all Evangelical Churches in Italy.

The Presbyterians in Scotland have helped the Italian work for many years. When that help failed many churches were absorbed by the Methodists. But few of them



Rev. Alessandro Gavazzi

remained out of the union, and these are the missions we are trying to support.

We have delegated a missionary in Italy to send a free copy of my booklet "Is Romanism in the Bible?" to every head of government in all the cities of Italy, 600 in number. The reception of them has been very encouraging and I have received letters from some of them who have been converted. In a long letter O. S. says

> "These things, Rev. Sir, which you say in your book, I always believed *intuitively*, without knowing that these were the doctrines of the Evangelical Church, which in my ignorance I believed was a different religion.
>
> "I have never read the Bible, but I will send immediately for a copy. You can regard me from now on a convert to the Evangelical faith. Too bad that there is no Evangelical Church here in T. where I could go" . . . . . .

I will continue to send this booklet free to other government officials and officers of the fascist militia. Let all our friends pray for this work.

Send all money and requests for information about our work in Italy to The American European Fellowship, marked "For the Work in Italy."

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WHY I AM A PROTESTANT AND NOT A ROMAN CATHOLIC

Radio Talk by the Rev. Stefano L. Testa, Secretary of Italian Section American-European Fellowship.

Dear Friends:—In my answer to Gilbert K. Chesterton's article in the Forum (January 1926) on "Why I am a Catholic" I gave my reasons why I am *not* a *Roman Catholic*. He gave no reasons for his being a convert to the Roman Church, except to say that it was the true Church, but gave not one verse of Scripture to prove his assertion; whereas I gave many good reasons for my having withdrawn from the Roman Church and become a convert to the Protestant Church.

These are the reasons:

I might give many reasons why I am a Protestant and not a Roman Catholic. For instance:

(1) Because in the Catholic Church I never saw a copy of the Bible, though I was an altar boy for years, whereas in a Protestant Church that was the first book given me.

(2) Because I myself have been "born again" in the spirit, whereas into the Roman Church I was only born in the flesh and never heard of the necessity of being born again. (John 3:3-5).

(3) Because in Protestantism we have an experimental, firsthand religion, whereas Catholicism provides only a second or third-hand religion.

(4) Because in studying history I see that Romanism has produced the "Dark Ages" with its trail of ignorance and corruption and that the natural child of Romanism—Jesuitism—had gotten so rotten, that Catholic governments, one after another, had to banish the Jesuits from their borders, and even the Pope, Clement XIV, had to suppress the society "for its crimes against civilization."

(5) That in observing social conditions, I found that Protestant peoples were more prosperous, better educated and more self-reliant and progressive than Catholic peoples, and that, for instance, in the Philippines the people under American Protestant influence have made more progress in twenty-five years, than during 300 years of Catholic Spanish domination.

(6) That Protestantism, in teaching direct approach to God and personal responsibility to Him, trains people toward self-government and true democracy; whereas Catholic peoples, being governed for centuries in a paternalistic spirit as "children of the Church" are not trained in the principles of liberty and self-government, and must nearly always fall back to be ruled by the iron hand of dictators.

(7) That when I became a naturalized American citizen, lifting up my hand I swore to "renounce all allegiance to any foreign ruler or potentate" and came to the conclusion that in order to be a one hundred per cent American, that renunciation included not only the King of Italy, but also the Pope of Rome, who claims to be a ruler and a potentate. And so I might cite many more.

The One Sufficient Reason

But these reasons and others I might mention though of great importance to me personally, are only secondary to the subject under disscussion. The principal, all-embracing reason for my leaving the Roman Church was my search for "truth." My young heart said, If I must have a religion, I want the best, the true one. The Roman Church as it is today strikes me as not being the true religion. Where can I find the true religion, the religion taught by Christ and His apostles, the religion practiced by Mary and the early saints? God's voice in my conscience said: Search the Scriptures, . . there you will find the truth. (John 5:39).

What Is Truth?

Let us be clear in our definitions—What is the truth? We all agree that truth comes

from God, for "God is truth," and truth in religion is in the Holy Scriptures for Jesus says "Thy Word is truth," (John 17:17) Even the Roman Catholic Church recognizes this.

I decided for myself to study the Bible to see if the Roman Catholic doctrine and practices were taught in the word of God; and if not, I would embrace that Church which came nearest to the letter and spirit of the New Testament.

Romanism Not in the Bible

In studying the matter further I found that Romanism has never been proved and never can be defended on Bible grounds. The Protestant Reformation was a wholesale withdrawal of millions of Catholics from the mother Church for the specific, all-embracing reason, that the Roman Church had deviated from the Bible truth and from the early Apostolic Christianity; that in the course of centuries she had added many doctrines and practices which were contrary to the letter and the spirit of the New Testament; and it was because the Bible forbids those innovations that the Church forbade the Bible and burned Bible readers.

Catholic apologists when speaking to ignorant people may continue to repeat the old slanders that the cause of the Protestant Reformation was the desire of Luther to marry a nun, and the desire of Henry VIII to marry Anne Boleyn, etc., when they know very well that these men married much later.

The critical and decisive moment of the Reformation was when Martin Luther at the Diet of Worms, with the Bible in hand said: "Here I stand, on the Word of God; I cannot do otherwise; God help me." Protestantism therefore claims to stand on the Word of God alone, i.e., on God's truth. The Roman Catholic Church claims to stand partly on God's truth, partly on human tradition, and partly on the fallible words of fallible popes. And popes, in common with other human beings, can err and have erred, for even their own Latin proverb says: "humanum est errare." Therefore the one and all-embracing reason that Mr. Chesterton gave that "Catholicism is true" falls to the ground.

The Challenge

There are more than a hundred, but I have selected one hundred such doctrines and practices in the Roman Church, and have challenged any Catholic, priest or layman, to prove those doctrines from the Bible, offering a prize of $10.00 for each question answered and also my return to the Roman Church if they can prove that those doctrines are taught in the New Testament or that they were held by the early Christians. No one has answered my challenge, because it cannot be answered and therefore the money prize is still safe in my pocket and I myself am still in the Protestant fold and a worker for the conversion of Roman Catholics to Evangelical Christianity.

For instance: The Bible being the God-given Source of Truth, **where can we find** in the Bible that St. Peter was ever pope, that Christ made him a pope, or that he ever claimed or exercised that office? We find instead that he was simply a preacher and an elder in the church.

Where do we find in the Bible that the Virgin Mary is the "Mother of God," that she was conceived without sin, that she is a dispenser of divine grace, or that she acted religiously in any way as all Roman Catholics do today?

Where do we find in the Scriptures that dead saints ought to be prayed to, that statues ought to be made of them and "venerated," that bones and relics of dead persons have miraculous power and that such "dulia" worship is not idolatry? Or, indeed, any reference to either "dulia," "hiper dulia," or "latria" at all?

Where do we find in the Bible that priests ought to be celibates? It says instead that St. Peter was a married man and St. Paul directs that bishops be married and have families. History says that marriage was forbidden to priests by Pope Hildebrand as late as 1075 A. D.

Where do we find in the Scriptures that at the communion service the "host" is to be used and not "bread and wine" that the Lord used? That the cup is to be forbidden to the laity? And that at the word of the priest when he says Mass, the wafer in his hands becomes changed into the "body, blood, soul and divinity" of our Lord, and that the Mass is a repetition of the sacrifice on Calvary?

Where do we find in the Bible the cruel doctrine of Purgatory of fire to which that Church condemns its best children to burn for thousands of years; thus depriving the dying and the bereaved of the consolation of the words of Christ, and by which doctrine the priest becomes the only Good Samaritan who has the power to shorten that sentence and deliver the soul from those flames and torments "for a consideration?"

Where do we find in the New Testament any authority for the gorgeous ceremonials which are seen in the Roman Church? It is true that we can find their counterpart in the ancient pagan ceremonials, but we look in vain for them in the Apostolic Church and the Church of the catacombs.

(Continued on page 30)

THE GOSPEL IN LITHUANIA

EVANGELICAL LIFE AND WORK IN LITHUANIA

The Rev. Dr. K. Kurnatowski

LITTLE is known of the history of the Ev.-Reformed Church of Lithuania, a country which, dividing Western Europe from the East so manifestly differing in spirit and manners, constitutes the furthermost post of European culture. From the Baltic Sea, on a stretch of land watered by the Niemen and Vilija rivers, as far as the white Russian plain, an agricultural country is inhabited and cultivated by the Lithuanians, a nation which ethnographically and historically occupies a prominent position in Europe. With a language touching the remotest Aryan past—it is a sister of the VeddicSanscrit—with civil manners, gentle and noble character, this little nation, counting to-day about five million souls, has survived all the storms of millenia, and while other powerful nations have disappeared from the surface of the globe, God has preserved it for the fulfillment of its mission, its destination. It has been living in exceedingly difficult circumstances, because the foreign potentates did not permit it to develop its intellectual forces (e.g., printing of Lithuanian books was prohibited by the Russian Government for a period of 40 years), but when "the time was fulfilled" and the fetters became unloosened, the Lithuanian nation showed itself capable of great deeds, and having rebuilt its Statehood it stands to-day amongst those for whom the sun is shining with equal splendour.

In this Lithuanian country the Reformation too has played a great rôle. How many curious pages were written by history, that mistress of life, with letters fiery and bloody in the book of destiny of the militant, suffering and persecuted Reformed Church of Lithuania, which could fittingly stand by the side of the Huguenot brethren and the Pilgrim Fathers who, leaving the country of their fathers with the Holy Scripture in hand, laid the foundation of the magnificent edifice of the present U. S. of America. The Lithuania Church has conserved all traditions from the times of Reformation and Humanism with the greatest piety; the spirit of Calvin lives in it yet, and the splendid organisation of Presbyterianism and Synodism was associated with it during 350 years, preserving it from annihilation! Indeed, the Lithuanian Reformed Church can fully be equalled to the great Reformed Church, blood from its blood, and bone from its bone! What a grievous picture! The Synods of the Lithuanian Unity are being observed as they were 350 years ago in the same forms, in the same order, and one could think that ages have passed unnoticed in the life of this assemblage. And yet it is not so. Decimated have been the ranks of the faithful confessors of the "honest Word of God," in eternal sleep are resting in their coffins the great Palatines, the Castlelanes and the potentates of the Lithuanian soil, all those who have with a strong hand prepared the way for the liberal movement of the XVIIth century, silent are the eloquent lips of the spiritual giants, and passed away irrevocably are the times of power and glory. . .

And yet something remains: a score of congregations, fervently adhering to their Church, as an ideal mission united with the labour in the Lord's vineyard. In the face of this task we do not despair, and with hope in our hearts we cannot but obey the Master's word: "Go, my son, and labour in my vineyard."

Summary of the Rise, Development and Fall of the Reformation Idea in Lithuania

The Reformation in Lithuania began comparatively late, about 1550, at a time when in the West the most splendid moments had already passed away. It spread principally in the higher and privileged layers of society. The Grand Duke Sigismundus Augustus

from the Jagiellon family, which contributed to Poland the kingly dynasty, was openly sympathetic to the "innovation," and at his court of Vilnius two preachers—Prasnitius and Kozminius—already in 1544 were openly teaching the Evangelical truth. At the same time Abraham Kulva, who became famous very soon afterwards, was preaching in the city of Vilnius and at the University of Königsberg, whose first Rector was the Lithuanian Rapagelanis (son-in-law of the Reformer Philip Melanchthon), was preparing a veritable cluster of Protestant theologians for Lithuania. The Lithuanian Reformation received great impetus from the moment when Sigismundus Augustus married the beautiful Barbara Radzivill, born in the Reformed Lithuanian potentate family of Radzivill, which thereby became —so to speak—the unofficial protector of the Protestants. At the head of the Radzivill family at this time was Nicolaus Radzivill, called the Black, a cousin of Barbara, Duke of Olyka and Niesviezh, Chancellor of Lithuania, Palatine of Vilnius and Princeps Sancti Imperii Romani, one of the most powerful and influential magnates not only in Lithuania, but in Europe as well. It would not be out of place to devote a few words to this great personality. One of the contemporaneous Jesuits (Savicki) has said of him as follows: "His influence was immeasurable, so that he raised his family to the dignity of Dukes of the German Empire; with King Sigismundus he was in such favour that whatsoever he wished he could obtain, and the Monarch was his father-in-law. Exalted by such kinship, he never appeared in public otherwise than surrounded by crowds of the Lithuanian nobility; as soon as he arose from his bed, whoever was alive crowded at once to do him homage. . He undertook the conversion of the Lithuanians to the Helvetic confession with such fervour and success that he surpassed even the hopes and expectations of the most enthusiastic leaders of the Reformation." In 1553 Radzivill introduced the Reformation in his vast estates, in 1555 Vergerius, the renowned Italian Reformed, found many congregations in Lithuania, and in 1557 there were 70 pastors taking part in the Synod in Vilnius. The king himself, who was staying in Vilnius at this time, intended to attend the Reformed services in the Radzivill chapel, but Bishop Cypran learning of this barred the road, and grasping the bridle of the king's horse exclaimed: "This is not the road which your Majesty's ancestors used to ride to the services, but the one over there!" and he pointed with his finger to the Catholic Chuch. Nicolaus Radzivill deserved great merit as the publisher of the Bible at his own expense in 1563. This fancy edition, dedicated to Sigismundus Augustus, remains to this day a treasure of our Church. On May 28th, 1565, the man in whose hands the destiny of the mother-country had rested died. His death was a hard blow to the Reformed Church, since he alone, possessing the confidence of Sigismundus Augustus, was able to prevent the advent of the Jesuits in Vilnius, and thereby to thwart the machinations of so dangerous a foe to the Reformation. He alone was able to stabilise in the Helvetian confession his own sons, whose reversion to Catholicism has wrought such havoc to this confession in Lithuania; and lastly, he alone was able to avert or at least to diminish the schism which was brought into Lithuania by the Socinians (Antitrinitarians).

After him the moral inheritance was taken over by Nicolaus Radzivill, called the Rufus, a brother of the Queen Barbara, as the leader of Protestanism and the Palatine of Vilnius. The Lithuanian Reformed Church had many other powerful supporters: Kiska, Sapiega, Tolvaisas, Semiotas, Vnuckas, Valavicius, Volanas, etc. But in the age of the greatest liberty an irksome fate began already to persecute the Lithuanian Reformed people. In 1579 the Jesuits were called in. The Reformed people, very powerful and growing in number at the time, permitted the Jesuits to get in, despising the adversary. As soon as the Jesuits began their known practices, their eyes were suddenly opened at the sight of danger, and our prominent kinsmen such as Trecesius (Treciokas), Volanas, Sudrovius and others began to attack the Jesuits with greater or lesses success. Unfortunately, this was an irregular army whose separate groups fought on their own responsibility without combining their forces and maneuvers, and combated against an enemy well drilled and cunning in this kind of warfare.

A second, equally dangerous enemy, probably the most dangerous, because it was dissolving the internal unity, arose in the militant Antitrinitarianism. *Discordia maximæ res dilabuntur.* A bitter dogmatic war arose between the brethren of one mother Reformation, and the siding of many potentates with the Antitrinitarians uncovered internal weaknesses to the infuriated Catholics. Therefore it was a happy and heart-comforting act which had a wide bearing when the Consensus Sandomiriensis was entered into, in 1570, between the Reformed, the Lutherans, and the Bohemian Brethren. Sharp differences between confessions were hereby mitigated, and the Protestants promised each other reciprocal assistance and the serving of the Sacrament of the Holy Communion. This Consensus, soon broken by the Lutherans, remained in force only in Lithuania in the course of 350 years; it was *sui generis* the only act of tolerance and reciprocal approximation in the history of Protestanism, and its authors were—the Reformed in Lithuania . . Let the following picture give an illustration of the high level of culture of the contemporaneous Reformed people: In 1584 Eustachius Valavicius, Chancellor of the Grand Duchy of Lithuania, introduced universal education of children in his estates. He compelled all his subjects to send to school all children from eight to fifteen years of age where they could learn the Lord's Prayer, the Confession of Faith, and the Ten Commandments. The boys had to be taken to school for their study while the girls were taken care of by pastors' wives or some other pious women. Thus in an obscure corner of remote Lithuania, thanks to the bright initiative of a Lithuanian Reformed magnate, we have before us the first trial to introduce universal teaching! And we could easily cite more facts of this sort from the records of the Lithuanian Synods which have been preserved in uninterrupted continuation up to our time.

But the golden age for the Lithuanian Reformation was nearing its end. The Lithuanian Jagiellon dynasty which has distinguished itself by a truly kingly toleration, became extinct, a foreign house of Vasa, besides reigning in Poland, was also seated on the throne of the Grand Dukes of Lithuania. Sigismundus III., a reflection of Philippus II. of Spain, a Jesuit and narrow-minded, put the uprooting of the Reformed as his life's aim, and he was assisted in his Satanic work by his confessor, the Jesuit, Peter Skarga, whom his contemporaries have rightfully called *"præcipuus turbator Reipublicæ."* Under the continuous influence of persecution (I mention only: ruination of the Vilnius Church four times, gradual deprivation of the Evangelicals of their civil rights, prohibition to erect or even to repair the churches without the permission of the Catholic bishops, exclusion of the Reformed from the Senate, etc.), the number of the Lithuanian Protestants became thinner and thinner; the Jesuit schools, mixed marriages, prospects of career-making and weakness of character reduced the numbers of the Reformed in an appalling manner. But even at this sad stage we must mention phenomenal displays of faith of our fathers. The Synod in Vilnius (1625) resolved to establish two *"gymnasia illustria"* in the centres of the Lithuanian Calvinism— in Kedainiai and Sluzkas; it published the Bible in the Lithuanian language, the Agenda, a cathechism, etc.

The wars with Cossacks, maintained by Poland, immersed Lithuania, too, in a sea of blood and tears. At this time the Reformed had enjoyed relative peace. The Lithuanian magnates were too necessary to Poland to carry on the war against the Cossacks, that the chicanes and irritations of the Protestants were stopped. There follows the reign of John Casimir Vasa, the Cardinal and Jesuit (1648-1668). This whole period was taken up by wars with Sweden. Desirous to save his mother-country and to secure Protestantism from incessant persecutions, Duke Janusas Radzivill decided to side with the Swedes, and aimed at becoming the King of Poland as well as the Grand Duke of Lithuania. If this *coup d'état* had been successful, how different the fate of the State would have become and how much lighter the burden of the Reformed Church! But the plans of the Lithuanian magnate, the precipitate act of self-defence of his country and religion, were discovered too soon and were made innocuous. Decried as traitor, Radzivill disappeared from the political arena, and he soon fell a victim to a murderer, hired by the Jesuits. The fall of Protestant-

ism made quick progress now; severer laws were issued against the Evangelicals, as, **e.g.,** the law forbidding to renounce Catholicism in favour of Protestantism undere severe penalties. The Reformation in Lithuania came to its ultimate fall ,and Protestantism ceased to be an agent of the national life. All affairs from now on were submitted to the supervision of the Catholics, who represented their opponents with dexterity as the enemies of the mother-country.

In 1591 there had been 200 Reformed churches; in 1650 only 140 remained; while at the beginning of the XVIIIth century 48 churches, 4 schools and 47 clergymen were in existence.

The reign of the Saxonians, Augustus II. and Augustus III. in the XVIIIth century, represented a slow agony of the Reformed Church in Lithuania, and was filled with heavy persecutions on one side, while on the other—with the endeavours of the Lithuanian Protestants to recover their lost liberties, to hold those which remained intact, and to protect themselves against oppression with the aid and intervention of the foreign Protestant courts. In 1768 there were only 30 churches in Lithuania remaining.

In 1795 Lithuania passed under the rule of Russia. The Reformed Church presented now only a skeleton, though it possessed one highly-priced pearl which it never, even in the most difficult times of oppression, permitted to slip out of its hands—the Calvinistic Organisation. Catherine II. confirmed it in its entirety, and from now on the Lithuanian Reformed Church enjoyed full autonomy. It paid attention to the healing of wounds inflicted by intolerance and hate which annihilated the best hopes to promote a bright future for the mother-country and the splendour of culture to the nation, alas, "but they did not want it."

II.

Let us now turn to the present moment. The World War of 1914-1918, and then the Polish-Lithuanian conflicts of 1919 and 1920 have caused new disorder and disintegration in the life of our Church. The Church system as an entirety has been exploded, 4 parishes remaining yet under the yoke of the Russian Communism, 6 parishes (forever or temporarily only—who could prophesy at this moment?) passing to Poland, while Vilnius, the capital of Lithuania and the principal seat of the Reformed Synods, is in the hands of General Zeligowski, and only one district, the ancient Samogitian, which consists of 14 parishes, remains to-day in the possession of the Lithuanian Ev.-Reformed Synod, the defender and inheritor of great traditions and the representative of the Reformed Church in Lithuania. When Vilnius and the other ten churches came into the hands of the Polish usurpers the Lithuanian Synod in 1919 assembled in the small town of Svobiskis, it was doubtful whether the Church would be able to emerge from the too difficult situation. The moral status after the war appeared to be very dark indeed. In one of the parishes where there had been no pastor for more than four years 50 families have fallen off from the Church on account of ties with Catholics; since their progeny are Catholics already, the churches and parish-houses are burned and despoiled, the entire Synodal treasury in Russia has been lost, and pessimism has overtaken a great part of our co-religionists.

But slowly and by degrees the old spirit of the fathers has awakened, and He who through centuries has led His children is enlivening even stones to become His followers. By the initiative and sacrifice of several individuals the Synods began to get alive, and the Synod in 1921, held in Birzhei, assembled a goodly number of curators and delegates. Interest in the Church matters is growing. The parishioners are making collections for the restoration of the demolished churches and parsonages, the Synod establishes an alumnate at Birzhei, publishes a Church newspaper, takes an attentive attitude to schools and education—naturally everything appearing in miniature and narrow scope, since the Churches, demolished during the war, are impotent to be restored by their own efforts. Too many wounds have been inflicted upon us, the Church organism has been weakened too much, so that it could recover health without assistance from outside. Therefore the

(*Continued on page 32*)

DEVOTIONAL

"HE MET JESUS."

By the Rev. C. W. Jackson

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the disciples and declared unto them how he had seen the Lord in the way, and that he had spoken to him and how he had preached boldly at Damascus in the name of the Lord Jesus."—Acts 9:26-27.

No wonder the disciples were afraid of this man. When we consider what he had been and done. Saul of Tarsus was a Pharisee of the Pharisees; of the sect of whom Jesus said, "They would compass sea and land to make one proselyte, and when he was made, they would make him twofold more the child of hell than themselves." He was also a member of the Jewish Sanhedrin: A hater of Jesus of Nazareth and all his followers. He was present and gave his consent unto the death of the first martyr Stephen, and guarded the clothes of those who stoned him. He had hailed men and women to prison and death, and was destined, if possible, to blot out what he considered a rank heresy, and destroy all the followers of that impostor Jesus of Nazareth. This ninth chapter begins, "And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired letters to Damascus to the synagogues, that if he found any of this way he might bring them bound to Jerusalem." The disciples had knowledge of this, and no wonder they were afraid of him. "Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and how he had spoken unto him, and how he had preached boldly at Damascus in the name of the Lord Jesus." Yes, a wonderful change had taken place in him. That wonderful meeting with Jesus as he journeyed on the Damascus road, wrought a wonderful change in him. No need to fear him now. Instead of Saul the persecutor, he is now Paul the defender of the Christian faith. This radical change stuck to Paul. He suffered whippings, beatings, stonings, imprisonments, shipwrecks, perils, hunger, thirst and nakedness, also having the care of all the churches. And at last an old man and a prisoner at Rome, he could say: "I have fought a good fight, I have finished the course I have kept, (or guarded) the faith, and henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day and not to me only, but to all them also who love His appearing." (II, Tim. 4:7-8.) At last he lost his head and went down in death with this hope.

It is a blessed fact that no one ever met Jesus with a sincere desire for aid and He spoke to them, but a change was wrought. Even water blushed to wine at His presence and command. The deaf met Him and their ears were unstopped. Blind eyes were opened, the lame leaped for joy, the sick were healed, devils were routed, and even the dead were raised through coming in contact with Him and His speaking to them. But best of all, sins were forgiven. Glory to His name! Zacchaeus, Mary Magdalene, and doubtless many others met Him and heard Him say, "Thy sins which are many, are forgiven thee," "Go in peace and sin no more." Well, bless His name, "He's just the same today. Have you met Jesus and been spoken to by Him?

The writer met the blessed Christ sixty-three years ago, and the effect and results abide to this day. He has been with me all the days through joy and sorrow, storm and calm; and I joyously anticipate his company to the end of my pilgrimage. Praise His name! No matter how grievous or many my sins. "The blood of Jesus, His Son, cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Blessed thought, Jesus was no respecter of persons when on earth, and He is not today. It matters not whether black or white, bond or free, rich or poor, young or old, sick or well. "Whosoever will, let him take of the water of life freely." "Oh, the peace the Saviour gives, peace I never knew before." Sinner, call upon him and be saved from sin and eternal death, He'll go with you all the way. Whether you live or die, you are the Lord's. Well, there is to be another meeting with Jesus, every son and daughter of Adam must meet Him then, and the effect or result will be eternal. "There's also a meeting in the air, and I've promised to be there." Have you? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up with them to meet the Lord in the air and so shall we ever be with the Lord." (1 Thess. 4:16-18.)

This meeting means so much to the child

of God. It means a glorious change from mortality, corruption, pain, sorrow and death, to immortality, incorruptibility, joy, peace and life eternal. "Ever with the Lord." Praise his name. Sinner, you must meet Him and He will speak to you and the results will be eternal. "When the Son of man shall come in His glory and all the holy angels with him, then shall He sit upon the throne of His glory, and before him shall be gathered all nations, (living and dead) and He shall separate them one from the other as a shepherd divideth his sheep from the goats, and He shall say to those on the right hand; Come ye blessed of my Father, inherit the Kingdom prepared from the foundation of the world. And to those on the left hand He shall say, depart ye cursed into everlasting fire prepared for the devil and his angels. These shall go away into everlasting punishment, and the righteous into life eternal. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." May reader and writer be among the first class; saved from our sins here and **now** and saved from eternal death **then.** And go in through the gates of pearl into the city of gold. "Joyful his eyes will on each one rest, who are in white wedding garments dressed; Ah, well for us if we stand the test, When the King comes in." He is due; may we all be ready. "Behold, the bridegroom cometh!" Amen.

ORGANIZING PRAYER GROUPS FOR MISSIONS

Miss Margaret Griffith will be glad to make engagements with missionary societies and young people's groups to stimulate prayer and missionary interest in the vicinity of Brooklyn, New York City and places within reach of this center over week-ends. Her open dates are **January** and **February.**

After several missionary messages in a certain church all interested met for prayer. The Holy Spirit was given control of the meeting. Some reconsecrated their lives. One brother stated that he had given himself to the Lord for intercession, but had become careless and indifferent. He was asked to take charge of the prayer group. The leader of the Young People's Society, a young man, gave himself afresh to the Lord for service, and a young woman, a leader also. A prayer group began, which met every Sunday evening before church service. As a result the Pastor says he has a vital message which before was lacking, he felt, and a revival began in that church. They pray for the American-European Fellowship faithfully.

Has your Church a prayer group? If not, kindly communicate with Miss Margaret Griffith, Prayer Secretary, American-European Fellowship, Room 421, 156 Fifth Avenue, New York City.

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HELP GET NEW SUBSCRIBERS

It is our ambition and aim to make this magazine not only pay for its upkeep but to show a substantial earning with which to take care of urgent cases in our various mission fields abroad. It will be a hard pull uphill to accomplish this, but if every one of our old subscribers will kindly secure two or three new subscriptions for the coming year the goal can be reached. Write for sample copies and subscription blanks at once. Thank you.

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ANGRY "PIOUS" JEWS

By F. Spencer Johnson

During my visit to Poland a new mission station was opened at Falencia. It was a bold venture on the part of the workers of the Radost Training Centre. To have a meeting-room for Jews in the main street, right opposite the railway station, gave the Rabbis a startling surprise! The Chassidical Jews — boasting of their pious observances — quickly discovered the owner of the property. They threatened him with boycotting, etc. An immense crowd gathered at the hour of a meeting. The door had to be closed, and windows fastened tightly.

Those inside could hardly breathe, the heat was so intense. Many waited outside until darkness came on. Following a heated discussion, a small missile was thrown by a boy — this was an excuse for an attack on the preachers, (called apostates), and damage was done to the property. Furthermore, one of the workers was struck on the head with a large, rough stone. He fell to the ground with a nasty wound. After medical treatment this worker was able to return to Radost. We praise God that it was not more serious. A report was circulated that someone had been killed!

To avoid further discussions in the darkness, the hours of meetings have been altered.

The so-called **"pious"** Jews are very fanatical when their evil nature is aroused.

Much prayer is still needed that wisdom from Above may be given to our Brother Moses Gitlin and his devoted band of workers.

OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons
General Secretary of the American-European Fellowship

(Fifth Installment)

America's Greatest Contribution to the Religious, Intellectual and Social Life of Old Russia

WHEN the writer arrived in Saint Petersburg twenty-two years ago he soon became acquainted with certain outstanding members of the British and American colonies. There were said to be about five thousand Britishers and about four hundred Americans sojourning in the old Russian Empire, and most of them could be found in the capital, in Moscow and other cities. Some of these Britishers and Americans I learned to know personally and to cherish their friendship as one of my choicest possessions. But if I mention the name of one American in particular it will be readily understood why two American ministers doing pioneer work in Russia and having certain interests in common should feel specially drawn to each other. His name is the Rev. Franklin Augustus Gaylord, whom some of us considered the best known and best loved American in Saint Petersburg where for a score of years he most efficiently and cheerfully toiled in behalf of the Russian Y. M. C. A., whose founder he was. In Russia this institution bore the beautiful name "Mayak," which meant the *lighthouse*.

Mr. Gaylord began his notable career forty years ago as the General Secretary of the Y. M. C. A. in France and as a Presbyterian clergyman. He has received several decorations in Russia. He graduated from Yale University in 1876, was class poet, and when his class met for its semi-centennial reunion he read a golden jubilee poem for that historic occasion. It was as a poet of high merit that a few of us privileged to be in that inner circle thought of Mr. Gaylord. He has produced some very fine hymns and his talented wife has composed the tunes. Her father was the late Rev. Doctor Robinson, known as a hymnological authority and editor of various hymnals, in which work Mrs. Gaylord before her marriage co-operated with her father, assuming responsibility for much of the literary, musical and technical part of their mutual tasks and labor of love.

The story of how the Y. M. C. A. was established in Saint Petersburg reads like a romance and is told by Mr. Gaylord in the ninth chapter of a book entitled: James Stokes, Pioneer of Young Men's Christian Associations, prepared by his associates in more than half a century of world service to young men and published by the Association Press in 1921. "Breaking into Russia" is the caption to Mr. Gaylord's chapter.

James Stokes was a thoroughly cosmopolitan Christian philanthropist who wished to have all the nations of the earth share in the tangible blessings of the Y. M. C. A. Lavishly he gave of his time, energy and wealth to found such institutions in Paris, Rome, St. Petersburg and other centers. The "Mayak" of Russia cost Mr. Stokes one hundred thousand dollars. To the James Stokes Society, Incorporated, a residuary estate exceeding one

million dollars was committed by the will of Mr. Stokes for the extension and support of the Young Men's Christian Association, transferring his interest in the properties used for his work among young men in Petrograd, Rome and Paris.

As a proof of the influence of the organization founded in Russia by Mr. Stokes and Mr. Gaylord in October, 1900, it may be stated without fear of contradiction that fully thirty thousand young men have been brought into contact with the work of the "Mayak." This was, indeed, America's greatest contribution to the religious, intellectual and social life of old Russia. No finer demonstration of the deep appreciation of what the "Mayak" had meant to thousands of Russian young men during the first decade of its existence could have been given than the artistically engrossed and illuminated testimonial that was tendered Mr. Stokes in the following sentiments and words so typical of the real Russian spirit:

> "Mr. Stokes: Ten years ago you laid the foundation of our St. Petersburg Mayak, and since then the bright rays of this Lighthouse have been unceasingly illuminating the path upon which we enter at the beginning of our lives. Owing to you, founder of the first Russian Association for the religious, intellectual and physical development of young men, we, members of your Mayak, are enabled to enjoy all those benefits of human progress and culture which formerly were almost inaccessible to us. Owing to you, thousands of us, Russian young men, not only began to believe that such words as equality, fraternity and Christian love towards one's neighbor are not mere empty sounds, but came to realize their full force, since we could not help seeing that in establishing your Mayak in a far country—a country one might consider strange to you—you were guided exclusively by those noble sentiments and motives."

Similar tokens of esteem and gratitude were also showered upon Mr. Gaylord and members of his staff.

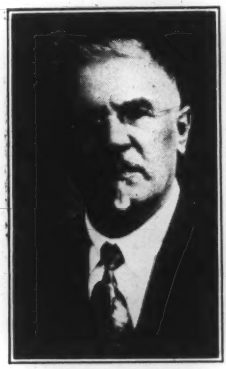
When the Bolsheviks came into power in October 1917 they soon set out to confiscate and nationalize all properties, and there was no exception made in the case of the *Mayak*. This *Lighthouse* which had sent out rays of Christian love and brotherhood was converted into an atheistic Communist Club spreading class-hatred and propaganda for an impending World Revolution. The writer has seen this property a number of times between 1921 and 1924, and his heart has bled to think how for the time being the splendid work of the *Mayak* has ceased, but he has thanked God that there is a socalled immortality of good works done in the name and spirit of Christ. These can not be undone or destroyed. Let us hope and pray that in God's own good time the real Russia may assert itself and show its appreciation of the beneficent work of the Y.M.C.A.

Among Mr. Gaylord's able assistants from America were men like Eric Moraller and Ralph Hollinger who knew how to capture the Russian young men for Christ and the best things that the Y.M.C.A. could offer. Mr. and Mrs. Moraller were graduates of De Pauw University. It was always rather interesting to note at certain social functions how the folks from the Y.M.C.A. and the American Methodist Headquarters were somewhat different from the other Americans because they did not smoke "papirosi" (Russian cigarettes) nor drink *vodka!* Not only in Saint Petersburg but in other places such as Helsingfors, capital of Finland, Reval, capital of Estonia, and Riga, capital of Latvia, this group of earnest American Christians had the same reputation. No one considered them cranks or "weak sisters." Their influence on the youth of Eastern Europe was felt everywhere and abides to this day.

(In the next issue Dr. Simons will write about "The Work of the World's Christian Student Movement in Old Russia.")

LETTERS FROM OUR WORKERS

THE GOSPEL LIGHT OVERCOMING PAPAL DARKNESS



The Rev. A. Przeorski

We are filled with praise and thanksgiving that there is a Polish Christian magazine in Warsaw which finds its way into nearly four thousand homes every month. Brother A. Przeorski, a converted Catholic priest, stationed Jablonna near Warsaw, Poland, has sent us copies of the first two issues. It is a magazine of sixteen pages filled with spiritual food. Let us pray that God will establish this magazine and increase its circulation. We would like to enable Brother Przeorski to engage in evangelistic work more extensively,

Under date of October 14 Brother Przeorski, whose picture we herewith present to the readers, writes a short but very interesting letter:

"I received your check and send you my hearty thanks. I am very sorry that I have not time to write a long letter. I am preparing the third number of our magazine, two numbers of which I sent to you. I never expected that such a small magazine would require so much work. It is a blessing in bearing witness to our Lord, but Satan is raging and trying to devour me. I need many prayers and expect that the Fellowship will remember me and every reader of our magazine before the Throne of Grace. I have called the publication 'The Christian.'

"A certain priest of the Polish National Church, about whom you already know, experiences great opposition in his work. Catholics and Protestants alike are against him. Yesterday I heard him preach, stating that Jesus Christ shall be all in all for us. It is not full light yet, but I believe the Lord will lead him farther."

OUR SELF-SUPPORTING MISSIONARY IN HUNGARY

As your self-supporting missionary representing the American-European Fellowship, I send you part of a rather long newspaper article which appeared in the local newspaper, relative to our work and myself. I am not sending it as a boast. I am, however, glad of it because of what it means to the further success of our work.

The translation of a small part of the article reads: "Mr. Eugene Nagy, a son of our city, is waging his peaceful war in our town. He has not spent so many years in America to lose heart in silent brooding. He believes in action and is indeed working for the salvation of his people . . . . Our dear Mr. Nagy is indeed a missionary and his conscience the prisoner of God. He carries on his work as his conscience dictates. Over there in America, the land of mechanical wonders, it is no disgrace to believe in the wonder-working grace of God Almighty. (Which alone can save Hungary. Editor). Over there faith is not compelled to hide behind Church ceremonials. Over there God is the center in the life of the individual, in the social, economic and national life of the people."

My work is steadily progressing but I long to see larger results. I am now preparing a paper to be read in the Casino, the most prominent society in the city, at which time I will also have my Orthophonic Victrola there, rendering "The Messiah" by Trinity choir and other sacred songs. There is a great deal to be done here, and I am looking with faith and hope to the future.

I am also preparing a tract suggesting certain lines of Christian activities. This is to be printed for free distribution if I can secure the funds, which seems rather doubtful at the present time.

Asking your prayers for our work and myself and that God's Holy Spirit may take possession of this land, I remain

Hodmezovasarhely, Eugene Nagy.

BADANTSEFF STILL BUSY AT HARBIN, CHINA

While closing up the forms of this issue we have just recieved an interesting communication from our missionary at Harbin, China, Brother S. P. Badantseff, who writes us under date of September 26th as follows:

"Peace unto you! I hasten to reply to your letter which brought joy to me. I thank you for your prayers. I profoundly

believe that God hears the prayers of His people and whatsoever they ask will be granted by our Heavenly Father.

I inform you that God's work among us is enlargening. The number of attendants is increasing. We have organized a little choir and purchased a second-hand organ.

At the station Tsitsikar we opened on the 15th of September a meeting of the Evangelical Christians. There Brother Shibanoff will work, having finished the course in the Society of Methodists which has now joined with us. He is serving there, burdened with a large family, but happy in spirit, and may God help him! We are looking forward to this new joining with the church and rejoicing early and thanking the Lord.

I thank the Heavenly Father and you for His care in my behalf. I send my heartiest greeting to all brothers in the Lord. May the Lord bless you abundantly in all and protect you by His holy hand. Your smallest brother in the Lord, S. P. Badantseff."

PASTOR MONSKY'S EVANGELISTIC ACTIVITIES IN AUSTRIA AND GERMANY

Summer Bible classes were held by us in July and August at the beautifully situated Deaconess Home, Gallneukirchen near Linz in Upper-Austria. The program included a general one on The Christian Plan of Salvation" by Pastor Monsky and Missionary Fisher; a class for women by two missionary sisters on "Strength for the Day"; a class for girls by two other missionary sisters and one for children by Missionary Weber and a missionary sister. The girls of one of our stations (St. Pölten) wished to read the Bible during their vacation out in the open temple of nature and so the missionary sister stationed there went with them for a few days to the mountains.

Since the beginning of August Pastor Monsky has been working in a tent of the German Tent Mission, first at Pforzheim in Baden and later in Heilbronn in Württemberg. He writes that the Lord has been blessing the work. At Pforzheim the meetings were attended by 1500 to 3000 persons in the evening and by 300 to 400 in the afternoon. Two extra meetings were held for workmen. Many boys and girls visited the tent, and we hope that the German Tent Mission might send a tent to Austria. It would be something new and therefore an attraction, especially good in the summer, as it certainly would be easier to get people to meetings in an airy tent than in a hot hall. On account of our rather bad financial situation Pastor Monsky is planning after the termination of the Tent mission an evangelization trip through Southern Germany, and will not be back before the end of October.

(*Continued from page* 14)

may be secondary to the Lord's winning service and deeper Bible study. God bless them. May they always put first things first.

Prayer and praise are needed for the noble women (Hebrew-Christians) who are going out upon the streets of Warsaw to seek and save the lost. Praise God for their love and courage! Even in thunderstorms they have gone out to find storm-tossed souls. Pray for funds that Mrs. Gitlin may be enabled to teach some of the girls how to earn a livelihood with their hands. God bless her abundantly!

One poor girl broke down in tears, She had never before heard that anyone loved her. "Where can I go?" she asked. Sad to say, the workers had no room where they could invite her for shelter. Pray for premises.

Plead the name of Jesus on behalf of splendid men and women throughout Poland, that physical strength and spiritual power may be granted to them as they proclaim God's Word to Russians, Poles, Germans, Jews, etc. Some are laboring under difficult conditions. Our prayers will uplift them.

Throughout Central and Southeastern Europe the Holy Spirit is doing a blessed work. From Wolynia down to the Southern Alps of France, souls are to be found hungry for God's Word. Let us not miss this privilege for real whole-hearted prayer and praise. What an opportunity for self-denial and sacrifice. "O Lord, what wouldest Thou have me to do?"

(*Continued from page* 20)

Where do we find in the Bible the doctrine and the traffic of indulgences, the auricular confession to the priest, (except the case of Judas who confessed his sin to the priests and then hung himself), the rosary, the infallibility of the pope, and many other objectionable dogmas of the Roman Church?

Conclusion

In conclusion: The reason why I came out of the Roman Church and I am not a Roman Catholic today, is that when I read the Holy Bible, to my great surprise, not only did I not find therein the doctrines and practices of the Roman Church, but it seemed to me that they were severely condemned as features of "the apostasy" clearly foretold and condemned beforehand. So, as a man who runs away from a falling building, I ran for safety and salvation to Jesus who called me, and is calling every Roman Catholic today to Himself with these words: **"Come out of her, my people, and be not partakers of her sins and that ye receive not of her plagues."** (Rev. 18:4).

Personals

Mrs. Grace M. Sanctuary, for many years a faithful helper in the Treasurer's Department of the American-European Fellowship has spent five weeks in St.Luke's Hospital in New York City and St.Luke's Convalescent Hospital at Port Chester. Her friends will be pleased to hear that the major operation which she was obliged to undergo was successful. Mrs. Sanctuary is deeply grateful to all the kind friends who remembered her daily before the throne of grace and mercy.

Miss Margaret Griffith, long identified with the American-European Fellowship as a Field Worker, has benefited considerably by taking a protracted rest during the summer and is now actively engaged in special duties as a socalled "Prayer Secretary" for this organization. She is still hoping to go abroad as a regular missionary. Her fine "Prayer Letters," however, are stimulating spiritual interest in foreign missions. Gcod missionary work!

The Rev. and Mrs. George W. Hunter, our Field Workers in the West, having their home at Long Beach, California, spent more than a month in the East, visiting relatives and friends in various places and filling many speaking engagements here as well as along their transcontinental route. It was, indeed, most gratifying to hear Field Secretary Hunter and Mrs. Hunter report on certain important matters at the September Board meeting. They have been very active and successful in representing the interests of the American-European Fellowship on the Pacific coast.

Miss Catherine Ivanowski, for several years past a Field Worker of the American-European Fellowship, has had a very strenuous summer and autumn, attending Bible Conferences in various parts of the country, speaking to large gatherings and distributing the magazine and pamphlets wherever opportunity was given her. She began her itinerary in June and visited the following conferences: DePue Bible Conference in Illinois, Gull Lake Bible Conference in Michigan, Black River Bible Conference in Illinois, the Erieside Bible Conference in Ohio, Cedar Falls Bible Conference in Iowa, Lake Okoboji Bible Conference in Iowa, and Winona Lake Bible Conference in Indiana. She spent three days at the Moody Bible Institute and spoke to students. Doors are opening for Miss Ivanowski in the sunny Southland, and we hope she will be able to do much constructive work for the American-European Fellowship in new territory. The earnest prayers of a large host of friends will accompany this consecrated tireless Field Worker on all her pioneer tours.

Dr. A. C. Gaebelein, President of the American-European Fellowship, and Mrs. Gaebelein spent the summer at Pine Hill, New York. Dr. Gaebelein held various Bible Conferences during the past four months. The meetings which he held in Winnipeg, Canada, in October, were very well attended, the church at that place having a seating capacity of fifteen hundred. It was the twenty-fifth anniversary of Dr. Gaebelein's first visit to Winnipeg. The work which he then started still goes on.

Dr. George Albert Simons, General Secretary of the American-European Fellowship, spoke at the Lakemont Park Bible Conference and Montrose Bible Conference, the Sea Cliff Camp Meeting, in July and August, besides preaching and lecturing a great deal in various cities and towns in the East.

The Rev. Stefano L. Testa, Secretary of the Italian Section of the American-European Fellowship, has become nationally known as a radio speaker whose fine messages on Protestantism and the Bible are making a profound impression on both Catholic and Evangelical hearers. He is planning to publish

his radio messages in book form before long, and we are confident that such a volume will not only serve a good purpose but have a large sale, the proceeds of which Mr. Testa desires to use in extending the work of the Scripture Truth Society and in supporting the Evangelical Church in Italy.

The Rev. John Johnson, American Secretary of the All-Russian Evangelical Christian Union, is one of the busiest men at 156 Fifth Avenue, and resting heavily on his heart is that colossal Russian missionary proposition for which he gladly sacrifices his time and energy. He most thoroughly believes that the Gospel of Jesus Christ is the one thing that can save that great Slavic nation and that the greatest revival in the history of the Christian Church is now sweeping over Soviet Russia and that the worse the persecution becomes the greater will be the conquests of the Gospel. Brother Johnson travels much and preaches both in Russian and English wherever opportunity is offered him. He edits a Russian religious journal and an English periodical — "The Gospel in Russia."

A Reformation Rally was held under the auspices of Christ's Mission and the American-European Fellowship on Sunday afternoon, October 27, in the Marble Collegiate Church, Fifth Avenue and 29th Street, New York City. Dr. Daniel A. Poling is the minister of this church. Dr. James Parker, Pastor of the First United Presbyterian Church in Jersey City, presided. Bishop William Burt, a retired General Superintendent of the Methodist Episcopal Church, now residing at Clifton Springs, was unable to attend but sent a message which was read by Dr. George Albert Simons. Dr. Oscar M. Voorhees, President of the Particular Synod of New York of the Reformed Church in America, delivered a masterly address on "Reformation Principles in Europe and America." He was followed by Dr. George Albert Simons and the Rev. Stefano L. Testa who made brief and stirring addresses. There was a good attendance, a fine spirit, and many expressed the hope that this Reformation Rally would be held every year. The suggestion has been made that next year it be held in some large Brooklyn church centrally located.

(Continued from page 24)

eyes of the Lithuanian Reformed people are turning to their more fortunate brethren who did not go through the hell of war, revolution and devastation, with a petition: "Come and help us to arise from our fall! God has preserved you for us. Can you be well fed, happy and rich when your brethren are lacking in the daily bread of God's Word; can you worship in peace in your magnificent temples when we must assemble in snow and rain under the open vault of Heaven to lift our prayers from our sorrowful hearts to Him who has tried us so severely? The Apostle says: "When one man is suffering, the entirety suffers." Do not permit us to die, but come and "comfort those who are near death." For 370 years God has preserved us on this Lithuanian soil! We desire also in future to serve Him on our post, being convinced that the inexhaustible germ, promising us, too, a blessed growth, is hidden in the treasury of the spirit of the Holy Gospel, for which our Fathers have fought and which they transmitted to us, and which shall lead us, too, through intricate roads of life, to that height where only one status shall be: God and His glory!—Evangelical Christendom.

(Continued from page 10)

liberties of utter godlessness, only to call for the priest at the deathbed, and for a sufficient consideration he promises to pray and say mass for the deluded soul. Of course, there is no guarantee nor control about it. How true, as Brother Testa has expressed it in the testimony of the dying Roman Catholic girl. I have that story now in print, in both Czech and German, 55,000 copies for distribution. God bless its message among the benighted souls in our country.

STATEMENT OF RECEIPTS FOR OCTOBER 1929

No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
6220	$ 1.00	6256	$ 2.00	6292	$ 2.00	6328	$ 1.00	6364	$ 1.00	6400	$ 1.00
6221	1.00	6257	1.00	6293	10.00	6329	1.00	6365	70.00	6401	1.10
6222	.5.00	6258	10.00	6294	37.00	6330	2.00	6366	5.00	6402	1.00
6223	5.00	6259	5.00	6295	10.00	6331	2.00	6367	10.00	6403	1.00
6224	15.00	6260	5.00	6296	11.00	6332	10.00	6368	15.00	6404	4.00
6225	10.00	6261	2.00	6297	5.00	6333	1.00	6369	2.00	6405	2.00
6226	9.60	6262	20.00	6298	1.00	6334	1.00	6370	2.00	6406	4.00
6227	1.42	6263	1.00	6299	240.00	6335	1.00	6371	2.50	6407	300.00
6228	2.00	6264	9.50	6300	10.00	6336	1.00	6372	25.00	6408	1.00
6229	15.00	6265	20.50	6301	.30	6337	1.00	6373	20.00	6409	1.00
6230	1.00	6266	1.00	6302	20.00	6338	1.00	6374	2.00	6410	30.00
6231	7.50	6267	10.00	6303	2.00	6339	1.00	6375	1.50	6411	1.00
6232	25.00	6268	1.00	6304	100.00	6340	1.00	6376	1.00	6412	15.00
6233	25.00	6269	3.00	6305	30.00	6341	1.00	6377	1.00	6413	5.00
6234	9.60	6270	15.00	6306	22.50	6342	1.00	6378	270.00	6414	1.00
6235	10.00	6271	1.00	6307	3.00	6343	1.00	6379	2.00	6415	500.00
6236	5.00	6272	5.00	6308	5.00	6344	2.00	6380	5.00	6416	1.00
6237	5.00	6273	1.00	6309	2.00	6345	5.00	6381	3.00	6417	10.00
6238	5.00	6274	10.00	6310	2.00	6346	5.00	6382	5.00	6418	1.00
6239	2.00	6275	10.25	6311	1.00	6347	500.00	6383	15.00	6419	10.00
6240	1.00	6276	10.50	6312	1.00	6348	.50	6384	25.00	6420	5.00
6241	2.00	6277	15.00	6313	8.00	6349	1.00	6385	5.00	6421	5.25
6242	2.00	6278	95.00	6314	5.00	6350	1.00	6386	1.00	6422	1.00
6243	5.00	6279	1.00	6315	250.00	6351	2.85	6387	10.00	6423	1.00
6244	3.00	6280	52.00	6316	30.00	6352	10.00	6388	3.00	6424	8.00
6245	5.25	6281	500.00	6317	1.00	6353	1.00	6389	7.50	6425	1.00
6246	1.00	6282	5.00	6318	1.00	6354	7.00	6390	50.00	6426	1.00
6247	5.00	6283	1.00	6319	1.50	6355	10.00	6391	100.00	6427	1.00
6248	1.00	6284	3.00	6320	25.50	6356	21.61	6392	58.05	6428	1.00
6249	80.00	6285	6.00	6321	20.00	6357	35.00	6393	5.00	6429	1.00
6250	2.00	6286	1.00	6322	3.00	6358	10.15	6394	50.00	6430	5.00
6251	1.00	6287	1.00	6323	20.00	6359	15.00	6395	1.25	6431	1.00
6252	2.00	6288	25.00	6324	1.00	6360	5.00	6396	5.00	6432	11.00
6253	39.00	6289	10.00	6325	10.00	6361	30.00	6397	1.00	6433	2.00
6254	25.00	6290	3.00	6326	10.00	6362	1.00	6398	1.00	6434	2.00
6255	3.00	6291	5.00	6327	2.00	6363	25.00	6399	1.00		

Total.....$4537.18

Of this amount $108.10 is for Subscriptions to E. H. F.

(In the caption of the financial statement as published on page 32 of the previous issue of this magazine there was a typographical error. Instead of NOVEMBER it should have been SEPTEMBER. —Editor)

DR. SIMONS AVAILABLE FOR SPEAKING ENGAGEMENTS

The new General Secretary of the American-European Fellowship, Dr. George A. Simons, who has had twenty-two years of personal contact with the peoples of Europe and is widely recognized as an authority on Russia and the Baltic countries, will be glad to speak on any of the following subjects wherever opportunity may be given him.

Evangelizing Europe.
Russian Characteristics.
The American Religion.
The Russian Revolutions.
Russia's Religious Renaissance.
How Christian America can best help Christian Russia.
God's Hand in Russian and Baltic Evangelical Pioneer Work.

As far as profound knowledge of European affairs is concerned Dr. Simons might have been born "on the continent" instead of in America. Yet it is greatly to the advantage of his hearers that his American birth has given him a broad, unbiased view of affairs in every European country rather than a patriotism born of allegiance to a single monarchy or state. Every church whose foreign board sponsors missionary work in Europe will do well to hear this speaker and will profit largely from his practical answers to the usual questions asked at the close of such lectures.

To make fall and winter dates for any of the lectures of Dr. Simons you may write to him at 156 Fifth Avenue, New York City.